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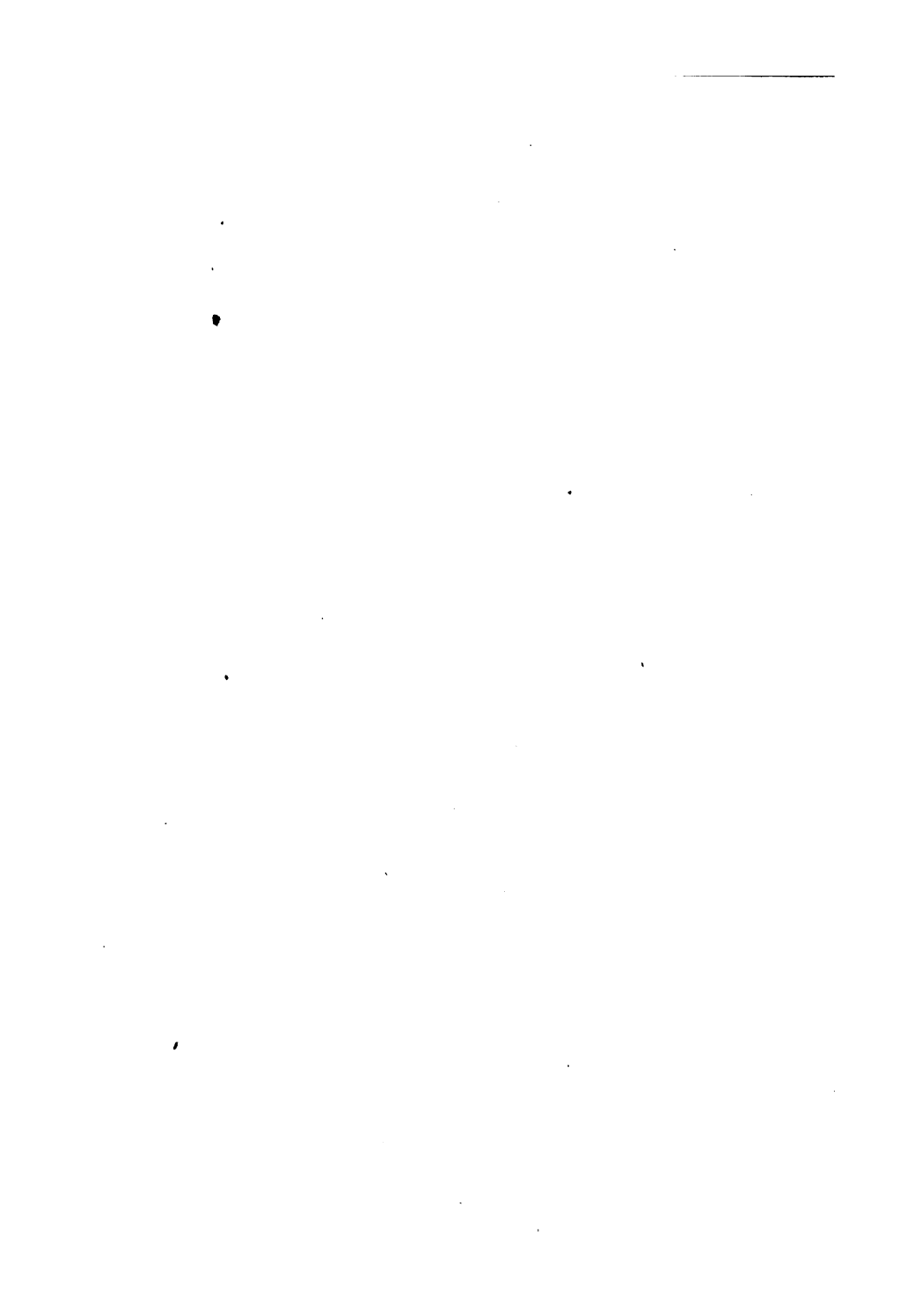
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# THE CANDLE



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# CANDLE FROM UNDER THE BUSHEL

(Luke xi, 33);

OR,

Thirteen Hundred and Six

## QUESTIONS TO THE CLERGY

And for the Consideration of Others.

By WILLIAM HART.

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NEW YORK:  
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## PREFACE.

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"Search the scriptures," was a command of Christ. The writer, while a sincere church-member, obeyed the command, by making the search ; which search led to the propounding of these questions.

The God herein alluded to, under his various appellations, is none other than the Jewish, or Christian's triune God—Father, Son, and Ghost.

*Kirksville, Mo.*



## 1,306 QUESTIONS TO THE CLERGY.

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1. God being the "First Great Cause," are not all effects, good and bad, results of that cause?

2. Admitting that there is no effect without a cause, must not every cause be an effect of some other cause?

3. If we, as creatures, have a creator, must not that creator be a creature of some other creator?

4. If God had a foreknowledge of all things, must he not have known the course man would pursue, even before he created him?

5. Does not the following fully establish the foreknowledge of God: "Before I formed thee in the belly, I knew thee" (Jer. i, 5)?

6. Does not the above prove the existence of man before he existed, or before conception?

7. If God foreknew all things (Acts ii, 23), why did he so often use the word "if," which always implies a want of knowledge, a doubt or uncertainty (Gen. xviii, 21)?

8. "And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" (Gen. xviii, 26). Is it not

clear from this that the "Omniscient God" did not know at the time how many in the city were righteous?

9. "In the beginning God created the heaven and the earth" (Gen. i, 1). When was the beginning?

10. "And God saw the light, that it was good" (Gen. i, 4). Did he not know that the light would be good before he had produced it and seen it?

11. Did the Lord God live in total darkness before producing the light?

12. "Then the channels of waters were seen, and the foundations of the world were discovered" (Ps. xviii, 15). Who made the discovery?

13. The Lord, with his own hands, laid the foundation of the earth (Isa. xlviii, 13). Did he lay it in common mortar, or in cement?

14. As the foundations of the earth did shake (Isa. xxiv, 18), must they not have been poorly laid?

15. The earth rests upon a foundation. What does the foundation rest upon?

16. "For the pillars of the earth are the Lord's, and he hath set the world upon them" (1 Sam. ii, 8). If the world rests upon pillars, what do the pillars rest upon?

17. "He hangeth the earth upon nothing" (Job xxvi, 7). If the earth is hung upon nothing, what becomes of the pillars and foundations?

18. "And the earth was without form, and void" (Gen. i, 2). According to Webster, void means vacant, empty; empty space; destitute. Hence, must not the account of the creation have been a myth, void or destitute of truth?

19. The earth being "void," without existence, is it not easy to be seen that there could have been no form?

20. "And the Lord formed man of the dust of the ground [material in this to work upon], and breathed into his nostrils the breath of life" (Gen. ii, 7). As the form was of clay, and as void of life and intellectual principles as a molded brick, must not the elements of good and evil have been embodied in the breath of life, as conveyed from God to man?

21. If the "breath of life" is the eternal principle in man, must not the water be the "water of life," or the eternal principle, in fish?

22. Could not the "Lord God Almighty" have created man with the elements of perfection, or with a propensity or disposition stronger to good than to evil, or sufficiently strong to have overcome all evil?

23. Was it consistent in an all-wise God to create man with the seeds of sin and imperfection within him, and then condemn him to eternal torment because of the cropping out, or manifestations, of these elements?

24. If the earth is a "probationary state," does it not follow that man was created with the elements of sin or evil within him, or show that his creator had doubts of his perfection, by instituting a probationary state in which to prove or try him?

25. If a machine were to be made for a certain purpose, and it should fail in that purpose, who would be to blame, the machine, or its deviser and maker?

26. And what would you think of the maker,

should he beat, flog, or destroy the machine in wrath, because it did not perform, or operate, as he intended?

**27. "There is no power but of God" (Rom. xiii, 1).** Then is not the power of hell and the devil the power of God?

**28.** Can the "author of all" be relieved by throwing the blame for sin upon any creature emanating from himself?

**29. "Let us make man in our image" (Gen. i, 26).** How many were in partnership with God in the man-making business?

**30.** How could God have finished his work on the sixth day, and ended it on the seventh (Gen. i, 31; ii, 1, 2)?

**31.** How could there have been three days and three nights before the sun, moon, or stars were made (Gen. i, 1-19)?

**32.** Man, it is said, is a free moral agent—that is, free to choose for his course of life, good, or evil. Had man any choice in being created with the seeds or elements of evil within him, or being "conceived and born in sin" (Ps. li, 5)?

**33.** Man being conceived and born in sin, or being possessed of sin or evil inherently at birth, where is there room for choice, or free agency?

**34.** Man, it is said, was created good, and possessed only of the elements of good. Could a person choose between two articles when already possessed of one?

**35.** Are children to blame who inherit an appetite for strong drink from their dissipated father?

36. Are mankind to blame for the evil propensities inherited from the "father of all?"

37. "I form the light, and create darkness: I make peace and create evil: I the Lord do all these things" (Isa. xlv, 7). "The Lord hath made all things for himself: yea, even the wicked for the day of evil" (Prov. xvi, 4). Does not this fully settle the source from whence evil came? and,

38. Does it not leave the devil clear, or merely an underling?

39. "For tophet is ordained. . . . The breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. xxx, 33). Need you have any trouble hereafter, parson, in locating the source of hell fire, or fire infernal?

40. "There went up a smoke out of his nostrils, and fire out of his mouth" (2 Sam. xxii, 9). Could you give a more horrid portrayal of the devil than is here given of your God?

41. Instead of man being free to choose, has not evil been thrust upon him?

42. If the devil is the "father of lies," is not the Lord, as above shown, the father of evil?

43. As evil embraces all lies, is not the Lord, instead of the devil, the father of lies?

44. Can the accusation against the devil as a liar be substantiated?

45. The devil offered Christ all the kingdoms of the world, if he would but worship him (Luke iv, 5, 7). Thus, it is said, representing himself as owning all the kingdoms of the world, when he did not; and therefore telling a lie. Did not the devil gain man-



kind, constituting the kingdoms, by conquest in the beginning?

46. Has not the devil, according to theology itself, held mankind, or the kingdoms of the world, ever since?

47. Is not the case of the ownership of the kingdoms of the world by the devil the only semblance of a lie against him?

48. If Christ had struck the bargain with the devil, would it not have been a quick and easy way of bringing mankind back to God? and,

49. Would it not have been better than for Christ to have sacrificed his life for the purpose, with the result of failure which followed?

50. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. x, 23). Then why hold him responsible?

51. How could the devil have shown Christ all the kingdoms of the world in a moment of time (Luke iv, 5), unless their eyes were adapted to a circular view around the globe?

52. The devil took Jesus to Jerusalem, and placed him on the steeple of a meeting-house (Luke iv, 9). Did Jesus yield to the devil and go of his own accord, or did the devil take him by force?

53. Did the Lord God, in looking after his children in the vegetable patch, take "the cool of the day" as a safeguard against tanning his hide or skin (Gen. iii, 8)?

54. "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and

said unto him, Where art thou?" (Gen. iii, 8, 9). How could Adam and Eve have hid themselves from an omnipresent and omniscient God, whose "eyes run to and fro throughout the whole earth" (2 Chron. xvi, 9), and whose "eyes are in every place" (Prov. xv, 3)?

55. Why did the Lord God leave exposed the tree of death, and guard or shield the tree of life (Gen. iii, 24)?

56. Was it wise in God the Father, or consistent with his foreknowledge of the result, to place a temptation before his inexperienced children, with an evil-disposed creature of his left loose, and on the alert to urge them on to disobedience and destruction (Gen. iii, 1-6)?

57. "And he laid hold on that old serpent, the devil, and bound him a thousand years" (Rev. xx, 2). Why was he not kept bound, or his throat cut on the spot?

58. "For in the day that thou eatest thereof thou shalt surely die" (Gen. ii, 17). Could Adam and Eve have had any conceptions of what this meant, as death was at this time entirely unknown to them?

59. "And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil" (Gen. iii, 4, 5). Did not the devil utter the truth in this? and,

60. Also in respect to their eyes being opened to the discernment of good and evil? and,

61. To the acquirement of knowledge?

62. "Ye shall be as gods, knowing good and evil." Who were the gods alluded to?

63. "And the Lord said, Behold, the man is become as one of us, to know good and evil" (Gen. iii, 22). Did not the Lord God acknowledge in this that the serpent, the devil, had uttered the truth, and he a falsehood?

64. Who was the "only living and true God" speaking to, when he said, "The man is become as one of us?"

65. "Woe unto us! Who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness" (1 Sam. iv, 8). Does not this show that the Lord God was in company with other Gods?

66. "Phineas, the son of Eleasar, . . . went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: so the plague was stayed from the children of Israel" (Num. xxv, 7, 8). Did not the Lord God require a severe antidote against the ebullition of his own wrath?

67. Why did the Lord God wish to debar his inexperienced children from acquiring a knowledge of good and evil, that they might discriminate between what was right and what was wrong (Gen. ii, 17)?

68. Without experience, could Adam and Eve have understood the meaning or nature of right or wrong, good or evil?

69. Were not Adam and Eve, think you, until after their enlightenment through the devil, too ignorant

and blind to have propagated their kind—not knowing even that they were naked (Gen. iii, 7)?

70. The curse upon the serpent, the devil, was, “Dust shalt thou eat all the days of thy life” (Gen. iii, 14). Is it not evident from this that the life of the devil was to come to an end some time? and,

71. Is it not probable that the devil died long ago, considering the diet upon which he had to exist?

72. The curse upon the pitiful pair was: “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life” (Gen. iii, 17). “All the days of thy life,” in the sentence upon “that old serpent, called the devil and Satan” (Rev. xii, 9), and “All the days of thy life” in the sentence upon Adam and Eve. Did not this place the devil, and Adam and Eve, in the same category, as far as life is concerned?

73. “And the Lord said in his heart [of course he had a heart], I will not again curse the ground for man’s sake [kind in relenting], for the imagination of man’s heart is evil from his youth” (Gen. viii, 21). The Lord cursed man because his heart was evil; and would not curse man because his heart was evil. Is this supreme consistency?

74. Was not Adam placed in the garden to till it, before the discovery by his maker that it was not “good for man to be alone” (Gen. ii, 16, 18)?

75. Did the Lord God make the woman from a rib of Adam because of the lack of foresight by which he had used up all of his mud, or batter, in making the man?

76. Was chloroform administered to produce stupor or sleep during the dissecting operation?

77. Were the most scientific or latest improved instruments used in the operation of slicing out, sawing off, or unjointing the rib?

78. Did any of the Gods, as previously alluded to, assist in the operation?

79. Would not Adam have had a valid case at law for damages against the Lord God, for cutting and slicing into his body, when under a deep sleep and unable to defend himself?

80. By what means did the Lord God extend the rib to the shape, size, and properties of a full-grown woman?

81. "And Adam called his wife's name Eve, because she was the mother of all living" (Gen. iii, 20). Was she the mother of anyone at the time; or were there any living besides themselves?

82. "So he drove out the man" (Gen. iii, 24). Of course the woman followed. Why did not the Lord God drive out the devil, and keep him out, and let the man, who was the first and legal occupant, remain?

83. As Adam and Eve were but babes in the way of learning, having never attended college or even a country school, and being without experience, could it have been expected by the Lord God that they would understand the meaning of words, or the command concerning the fruit, and the nature of the penalty which was to follow disobedience?

84. Was the punishment for the violation of an incomprehensible command, and that only to the

satisfying of a natural desire or appetite—given by the Creator himself—which extends through time and eternity, in accordance with love, justice, and mercy?

85. "The Lord God made coats of skins, and clothed them" (Gen. iii, 21). This was manifesting a little kindness, after his severity toward them, but how did the Lord God capture the animals to procure their hides or skins? and,

86. Where did he get his carving knife with which to remove their hides or skins?

87. Where did he get his needle and thread with which to sew the garments together? or did he pin the parts together with the thorns he caused to grow up in the garden (Gen. iii, 18)?

88. Did the Lord God, in making these garments, do his own cutting, or employ from among the Gods a cutter and fitter?

89. What do you think of the wisdom of an "All-wise God" in making one class of sensitive creatures, to be skinned to supply the wants of another?

90. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix, 6). Why did the Lord God counteract this his command, in the case of the first blood-shedder, Cain, threatening severe vengeance upon any who might kill him (Gen. iv, 10, 15)?

91. Who did the Lord God suspect would kill Cain; there being none living at the time, aside from himself, but his father and mother?

92. On what grounds did the Lord God reject Cain's offering, and accept Abel's (Gen. iv, 2-5)?

93. Was not more hard labor required in raising

vegetables than, with the whole world for a pasture, in raising sheep?

94. In view of the extra labor required in raising vegetables, above that required in raising sheep, and in view of the fact that the head of the family was placed in the garden to till it, should not Cain have received at the exhibit the highest award?

95. The Judge being pleased with the smell of burning meat (Gen. viii, 20, 21), is it not probable that this caused a little partiality in favor of Abel?

96. After the murder of Abel, Cain went from the presence of the Lord into the land of Nod, and there knew his wife, and there built a city. Where did Cain's wife, the mechanics, and the people requiring a city, come from (Gen. iv, 16, 17)?

97. How could Cain go from the presence of an omnipresent God?

98. When the Lord sent Cain out as a vagabond through the earth, Cain said that every one who found him would kill him. Whom did Cain mean by every one, there being none living at the time but himself, father, and mother?

99. "Every one that findeth me shall slay me" (Gen. iv, 14). How many times can a man be slain without being killed?

100. The smaller streams, the world over, run together, or unite, and form the larger; but here we have an account (Gen. ii, 10-14) of a stream running from the garden of Eden branching off and forming four rivers. Where was the garden of Eden? and,

101. Where are the four rivers with a single head, as mentioned?

102. Food being required by Adam and Eve to sustain life before the fall, could they have been immortal?

103. If a man is mortal (Job iv, 17), how can he be immortal (2 Tim. i, 10)?

104. Do you believe Noah's ark, considering the dimensions as given, to have been sufficiently large to hold all the animals, fowls, reptiles, and insects, of earth, in pairs, male and female; and all beasts and fowls considered clean, by sevens; with room sufficient for animal and vegetable food to supply them on the "raging billows" for nearly one year?

105. If such a mass of animal life could have been packed into such quarters, tightly closed up, with but one little hole near the top, would they not have suffocated and perished by their own filth?

106. Is not water indestructible; or is there not as much water in, or upon, the earth now, as there ever was?

107. If there was sufficient water upon the earth to totally immerse it then, there being the same amount now, would not the earth be totally immersed now?

108. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them" (Gen. vi, 7). Does not the existence of these forms of life upon the earth show that the



Lord God did not carry out his assertions by destroying them?

109. Why did the Lord God repent of having made the animals, and fowls of the air? They were guilty of no sin. And,

110. Why should he drown these, his inoffensive creatures?

111. What would you think of a finite being, even, who would destroy, in wrath, his own works?

112. If God had been possessed of infinite wisdom, would he have created a world which he was obliged to drown or destroy?

113. Did not the Lord God Almighty manifest lack of power, or cunning, in his effort and failure to kill one of the sons of men (Ex. iv, 24)?

114. Was not Moses, "the meekest of earth," guilty of murder? and,

115. Did he not flee from the country to escape punishment (Ex. ii, 12, 15)?

116. If God is "without body or parts," how could Moses have seen his back parts (Ex. xxxiii, 23)?

117. If God is "incomprehensible, and past finding out" (Job xi, 7), by what means are you enabled to describe his form, properties, or attributes?

118. "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. vii, 6). "I loved Jacob, and I hated Esau" (Mal. i, 2, 3). Can you truly say that your God is an impartial God?

119. Was it consistent with Infinite Knowledge and Goodness, to inform Pharaoh of the coming famine

that he might provide against it, and keep the matter from his "chosen few," and thus, by starvation, bring them down into bondage under Pharaoh (Gen. xli, 25-28) ?

120. Were not the "chosen and favored of God" brought into bondage under Pharaoh by a scheme of the Almighty himself, even from the time of the casting of Joseph into the pit (Gen. xlv, 5, 7, 8 ; xi, 19, 20 ; Ex. ii, 23) ?

121. "And I that am the Lord thy God from the land of Egypt" (Hosea xii, 9). As the Lord God was from the land of Egypt, may he not sympathetically have been working into the hands of Pharaoh for the benefit of his own native country—as Pharaoh, under his management or information, obtained all the Israelites had, including themselves as slaves, and became rich ?

122. "God came from Teman" (Hab. iii, 3). This seems to be in conflict with the above. Of which place was the Lord a native, if either ?

123. "And thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God at Bethel" (1 Sam. x, 3). Did the Lord God change his boarding-place, or place of residence ?

124. Did not the God of Israel, under a promise of a land "flowing with milk and honey," lead his children from homes of plenty, to wander in destitution in a barren wilderness for forty years (Ex. iii, 8 ; xvi. 3 ; Num. xi, 5, 6 ; xx, 4, 5 ; xxxii, 13 ; Deut. viii, 2) ?

125. Does not the following prove the God of the Jews to have been a treacherous and vindictive God ?

"Lift up thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest to thee will I give it, and to thy seed forever" (Gen. xiii, 14, 15). "Your children shall wander in the wilderness forty years, . . . until your carcasses be wasted, . . . and ye shall know my breach of promise" (Num. xiv, 34). "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him" (Acts vii, 5).

126. Moses, we learn from "holy writ," never entered the promised land (Deut. xxxiv, 4), but, as the promised land consisted of all he could see in every direction around him, as shown above, must he not have been already in the midst of the land?

127. Did not Moses, under the instructions of God, practice deception upon Pharaoh, by representing that they, the Israelites, wished to go with their flocks and herds three days' journey into the wilderness to sacrifice to the Lord their God, when it was their intention to make their escape from the land (Ex. iii, 18)?

128. What did the Israelites want of their flocks and herds at a picnic in the service of the Lord?

129. Why did the Israelites want to go so far away to worship, when they could have worshiped their God—who delighted in being worshiped—nearer home as well?

130. "And he lifted up the rod and smote the waters that were in the river, . . . and all the waters that were in the river were turned into blood.

And the fish that was in the river died. . . And the magicians of Egypt did so with their enchantments" (Ex. vii, 20-22). How could the magicians have done this when the water was already blood, and the fish all dead?

131. As these performances were termed enchantments, and performed by the magicians of Egypt upon one side, must we not conclude that it was by enchantments, or by what is now termed mesmerism, if there is any truth in the account at all, that the visions were produced upon both sides?

132. Was it consistent in a God of Love and Infinite Wisdom to raise up Pharaoh for the very purpose of showing forth his power and authority, to harden his heart, compel him to do what he did do, and then destroy him for doing it (Ex. iv, 21; vii, 3, 13; ix, 12; x, 20, 27; xi, 10; xiv, 4, 8, 17, 26-28)? To confirm the passages here referred to, the "good Lord" says: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Ex. ix, 16). And his inspired apostle Paul says: "Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth" (Rom. ix, 17, 18).

133. "That my name may be declared throughout all the earth." Was not this God very selfish in his eagerness to establish a name? and,

134. Has he not established an abominable name?

135. "I am the Lord" (Ex. vi, 6). "Even I am he" (Deut. xxxii, 39). "I the Lord, I am he" (Isa. xli, 4). "I, even I, am the Lord" (Isa. xliii, 11).

"I am the Lord" (Lev. xviii. 6). This kind of language from the Lord is found so often throughout the old book of his inspired word, is it not plain to be seen that the Lord was very conceited, and anxious that it should be known that he was the Lord?

136. "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves" (Ezek. xxxvii, 12, 13). Was this promise of the Lord God to his chosen ever fulfilled?

137. Does it not appear from the above that the Lord could not convince his people during earth life that he was really the Lord, and therefore made the statement as above that he would convince them after death?

138. Did not Pharaoh consent that the Israelites should go (Ex. viii, 28; xii, 31, 32)?

139. Would not Pharaoh have let the Israelites go had not the Lord imposed his power, as referred to above, to prevent?

140. Did not Pharaoh ask the prayers and blessings of the people before they went (Ex. viii, 28; xii, 31, 32)?

141. Was it consistent with Almighty Power to remove linch-pins from the cart-wheels of the Egyptians to retard progress (Ex. xiv, 24, 25)?

142. Is it reasonable to suppose that Pharaoh, with the evidence of the hand of God before him in the dividing and heaping up of the water upon both sides, would have pursued down into the bed of the

sea to his own destruction, unless impelled by Almighty Power (Ex. xiv, 21, 23)?

143. Were not the Israelites, as slaves, quite wealthy; being possessed of "flocks and herds and very much cattle" (Ex. xii, 38)?

144. Under the King of Heaven the Israelites became poverty-stricken, and were forced into bondage under the king of Egypt. Under the king of Egypt they worked for humanity, and became wealthy in flocks and herds. Under the King of Heaven they worked for God, and sacrificed their flocks and herds to his honor and glory and to appease his wrath; and through poverty and hardships wished themselves from under the King of Heaven and back under the king of Egypt (2 Chron. vii, 5; xxix, 10, 20-36; Num. xvi, 13; xx, 4, 5; xxxi, 17, 18). Which of the two kings was the more favorable to the Israelitish people?

145. "Neither fear ye the people; for they are bread for us" (Num. xiv, 9). Is there any account of the Israelites doing any work for a living during their forty years' wanderings, except murdering and robbing, under the command of God, people who were more peaceable and industrious than themselves (Deut. xx, 13-16)?

146. Was the king of Egypt ever known to slaughter any of his Israelitish subjects?

147. Did not the King of Heaven slaughter his Israelitish subjects all along their line of life, or Zion's march (Gen. xxxviii, 7; Num. xvi, 31, 32; xxv, 3-5; Isa. xxxiv, 2; Jer. li. 39, 40; Ezek. ix, 5-8)? (Will be more fully shown further along.)

148. Must not God's knowledge, or foresight, have been very dim, that he could not see that the borrowing of the jewelry by his command—robbing the Egyptians—would result in furnishing material for an idol of worship (Ex. iii, 21, 22 ; xxxii, 2-4) ?

149. "Now therefore let me alone, that my wrath may wax hot against them: . . . and Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people? . . . Turn from thy fierce wrath, and repent of this evil against thy people. . . . And the Lord repented of the evil which he thought to do unto his people" (Ex. xxxii. 10-14). "Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them" (Ps. cvi, 23). "The Lord hearkened unto the voice of a man" (Josh. x, 14). (See Num. xiv, 13-20.) Did not Moses, by logical reasoning, oft persuade the "Good Lord" from extremely evil and cruel purposes?

150. Did not David, by greater kindness of heart, also persuade the "Good Lord" from evil and cruel intentions (1 Chron. xxi, 17-27) ?

151. If God is possessed of infinite power, is not man possessed of reasoning faculties and power of mind sufficient to swerve him from his purposes in wielding that power ?

152. The "Good Lord" being perplexed and not knowing what to do in the case below referred to, would it not have been well for him to have consulted Moses concerning the matter (Ex. xxxiii, 5) ?

153. "Moses was learned in all the wisdom of the

Egyptians " (Acts vii, 22). Was there any wisdom or learning to be had from the Israelitish people, children and pupils of the Most High ?

154. Could any but very credulous people believe that Moses's hands possessed the virtue and power attributed (Ex. xvi, 11.) ?

155. "Be ready against the third day: come not at your wives" (Ex. xix, 15). Did not Moses go a little too deep into private family affairs ?

156. "Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness" (2 Kings vi, 18). Cannot some of the most holy among the godly bring the power of God in like manner, through prayer, to bear against the ungodly in this ungodly day and age of the world ?

157. "The Lord fought against the enemies of Israel" (2 Chron. xx, 29). "The Lord fought for Israel" (Josh. x, 14). Would it not have been interesting to have been at a safe distance and witnessed the maneuvers of the Lord God in putting in his best licks while fighting ?

158. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. xxvi, 8). "The glory is departed from Israel: for the ark of God is taken" (1 Sam. iv, 22). "The Lord's flock is carried away captive" (Jer. xiii, 17). How does this latter corroborate the fighting qualities as manifested in the former ?

159. In Judges xviii, we have an account of the capture and destruction of Laish by the children of Dan, and of their rebuilding the place and changing



the name from Laish to Dan, after the name of their father. In Gen. xiv, we learn that Abraham pursued his enemies unto Dan. Now, as Dan had no existence until long after Moses's death, could Moses have written up the account, or have been the author of the book attributed to him?

160. Would Moses have written thus of himself: "Now the man Moses was very meek, above all men which were upon the face of the earth" (Num. xii, 3). "And there arose not a prophet since in Israel like unto Moses" (Deut. xxxiv, 10).

161. If Moses had written the five books attributed to him, would he not have said: And the Lord said unto me; and the Lord spake unto me; and the Lord commanded me; instead of saying: "And the Lord said unto Moses;" "And the Lord commanded Moses," etc.?

162. Could Moses have written up an account of his own death and burial, as found in Deut. xxxiv, 5, 6?

163. After Joshua had destroyed the altars, etc., to the worship of other gods, and purged the temple or house of the Lord, and during the time of the repairing of the same, Hilkiah, the high priest, claimed to have found in the house a book of the law of the Lord by Moses, etc. (2 Chron. xxxiv, 14, 15, 18, 29-31). Is there any other authority than this of the authorship and production of the five books of Moses, so called?

164. It having been shown that Moses could not possibly have written those books, is it not probable that Hilkiah himself, with perhaps an assistant priest

or two, wrote or fixed them up, and palmed them off upon the people as a production of Moses—or the fabled Moses—that they might be of effect for mercenary purposes, to enable him or them, the priesthood, to make an easy living and grow rich out of or through the superstition and credulity of the people?

165. "Joshua the son of Nun the servant of the Lord died, being an hundred and ten years old. . . . And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua" (Josh. xxiv, 29-31). As Joshua could not have written up an account of his own death and burial, nor have spoken of the affairs long after of those who overlived him, could Joshua have been the author of the book of Joshua, so called?

166. Would Joshua have written thus himself: "So the Lord was with Joshua; and his fame was noised throughout all the country" (Josh. vi, 27)?

167. "So Boaz took Ruth, and she was his wife" (Ruth iv, 13). From such style of writing, as by another person, could you judge the book to have been written by Ruth?

168. "And Samuel died: and the Israelites were gathered together, and lamented him, and buried him" (1 Sam. xxv, 1). Could Samuel have written up an account of his own death and burial?

169, "Now, when Ezra had prayed, and when he had confessed, weeping and casting himself down," etc. (Ezra x, 1). Is it not plain to be seen that, instead of Ezra writing the book, some one, unknown, was writing up an account or narrative of him?

170. "There was a man in the land of Uz, whose name was Job" (Job i, 1). Is it not evident that this was the language or writing of some one else, aside from Job, concerning Job?

171. "King Solomon made himself a chariot of wood. . . . Thou, O Solomon, must have a thousand" (Solomon's Song iii, 9; viii, 12). Would Solomon have written thus, and thus alluded to the one thousand women he sported?

172. "Like my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt" (Isa. xx, 3). Would it not indeed have been a wonder, and a sign of insanity, had Isaiah written thus of himself?

173. "A captain of the ward, . . . took Jeremiah, the prophet. . . . Then said Jeremiah, It is false. . . . Wherefore the princes were wroth with Jeremiah" (Jer. xxxvii, 13-15). Is it possible that Jeremiah would have written in such a strain concerning himself?

174. "The word of the Lord came expressly unto Ezekiel, the priest" (Ezek. i, 3). Had Ezekiel written the book, would he not have said, The word of the Lord came expressly unto me; and omitted his priestly title of distinction?

175. "Now God had brought Daniel into favor. . . . Daniel had understanding" (Dan. i, 9, 17). Would Daniel have written so conceitedly, and in such manner, concerning himself?

176. "And the Lord said to Hosea, Go, take unto thee a wife of whoredoms" (Hosea i, 2). Would

Hosea have written thus, and as through a command of the Lord, to his own degradation ?

177. "The word of the Lord that came to Joel" (Joel i, 1). If Joel had written the book, would he not have said, The word of the Lord that came to me ?

178. "Then answered Amos, and said to Amaziah" (Amos vii, 14). If Amos had been the writer, would he not have said, Then answered I ?

179. "But Jonah rose up to flee" (Jonah i, 3). Had Jonah penned the narrative, would he not have said, But I rose up to flee ?

180. "The word of the Lord that came to Micah" (Micah i, 1). If Micah had written the book, would he not have said, The word of the Lord that came to me ; or attached his signature to the document ?

181. "There was a man sent from God, whose name was John" (St. John i, 6). Can you, in reason and consistency, claim that John was the author of the book of John ?

182. "The words of Nehemiah. . . . As I was in Shushan. . . . I asked them concerning the Jews. . . . I arose in the night, I and some few men with me" (Neh. i, 1, 2 ; ii, 12). Is not this style of writing, by an author of the time, using the pronouns I and me, sufficient of itself to prove the other books mentioned to be spurious ? (By reading the book you will find that Nehemiah was the author of only a part of the book.)

183. Do not the most learned divines admit that the dates and authors of the books of the Bible are unknown ? (See commentaries on the Bible.)

184. "He is the mediator of a better covenant [the New Testament] which was established upon better promises. For if that first covenant [the old Testament] had been faultless, then should no place have been sought for the second" (Heb. viii, 6, 7). As the New Testament is also faulty—proof by revision and improvement—cannot, by the petitions of the righteous, a still better covenant upon still better promises be had?

185. The Old and New Testament, it is said, is the will of God. The Old Testament the first will and the New Testament the last. Must not a will, to be valid, have the signature of the testator with witnesses?

186. Did the Lord God make his mark or sign his name to either of the wills, or any of his witnesses, so called—Moses, Joshua, Matthew, Mark, or any of the others?

187. "Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. ix, 16, 17). Can a will be in force, or probated, while the testator is living?

188. Is your God, the testator, dead or still living?

189. If your Heavenly Father, the testator of these wills, is still living, how can they be probated or in force or action?

190. When a will is made by several jointly, should not each, to make it valid, subscribe his name to the document? Therefore,

191. To make valid the wills above mentioned,

or the last, which invalidates the first, should not the testators, G. Hovah, H. Ghost, and J. Christ, have signed it, with attestation by witnesses?

192. Are not dates and signatures essential to the validity of a will?

193. Does the will of your Heavenly Father contain either?

194. Does not your authority as vicegerents of God rest upon an invalid will, written by whom, and when, no one knows?

195. Must not the God of the Jews have been inferior in nerve and agility, to have been floored in a wrestling match by one of the sons of men (Gen. xxxii, 24-30)?

196. Why did an omniscient God require a mark upon the houses of the Israelites to distinguish them from the houses of the Egyptians (Ex. xii, 7, 13, 23)?

197. Does an infinite God require a reminder as in remembrance of an agreement or promise (Gen. ix, 16)?

198. Was it an example of morality and virtue in godly men to take lodgings with a noted prostitute (Josh. ii, 1)?

199. Was it consistent with a God of Truth and Justice to exonerate and reward a whore for deception and lying (Josh. ii, 1-6; vi, 17, 22-25. 27)?

200. Were not prostitutes, or harlots, quite an attraction for some of the most prominent godly men of old (Judges xvi, 1; Gen. xxxiv, 1, 2; xxxv, 22; xxxviii, 2, 15, 18; Josh. ii, 1; 2 Sam. xi, 4; xvi, 22)?

201. "Who can find a virtuous woman, for her

price is far above rubies (Prov. xxxi, 10)? Must not the writer have been on a hunt, and have failed to find, which led to the inquiry?

202. Would not such a query as the above, at this day and age of the world, be considered a slander upon the sex?

203. If there were no virtuous women among the godly tribes of old, what opinion can you form of the men of the tribes, who must of necessity have debauched and debased them?

204. "As a jewel of gold in a swine's snout, so is a fair woman who is without discretion" (Prov. xi, 22). Did the writer manifest discretion in the language he used?

205. "I will not punish your daughters when they commit adultery" (Hosea iv, 14). "Thy wife shall be an harlot in the city" (Amos vii, 17). In view of the above, and the matter below referred to, did not God sanction whoredom and adultery (Num. xxxi, 17, 18)?

206. "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matt. xxi, 31). Were not harlots and unbelievers held higher in the estimation of Christ than many of his adherent auditors?

207. "There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid" (Prov. xxx, 18, 19). Does such "inspiration" tend to morality, or immorality?

208. Did not Abraham, the beloved of God, prostitute his wife to King Pharaoh for gain, under the deceptive scheme that she was his sister (Gen. xii, 10-20)? And,

209. Did not Abraham's wife, by readily acquiescing in the scheme, prove herself a woman of "easy virtue?"

210. Did not Abraham receive from Pharaoh, on account of his wife, camels, asses, oxen, and sheep? And,

211. After the Lord had "plagued Pharaoh" on account of his intimacy with Abraham's wife, and opened his eyes to the fact that she was his wife, did he not, with a rebuke for the deceptive course pursued, send them away with all the property they had received at his hands?

212. Did not Abraham, under the same dodge, attempt to prostitute his wife to King Abimelech? And,

213. Would he not have succeeded had not the "Good Lord" "put a flea" in Abimelech's ear just in time to save the woman her "virtue" (Gen. xx, 2-6)?

214. Through this little scheme, which, though, miscarried, did not Abraham receive from Abimelech—evidently as "hush money"—sheep, oxen, man servants, woman servants (slaves), and one thousand pieces of silver (Gen. xx, 14, 16)?

215. Did not Isaac with his wife adopt the same dodge, and follow the example of his Godly Father (Gen. xxvi, 6-10)?

216. In view of the matter of Abraham and Isaac



referred to, was promiscuity (debarring married women) considered wrong, either by God or man?

217. "Now, therefore, I pray thee, speak unto the king; for he will not withhold me from thee" (2 Sam. xiii, 13). This was the language of Tamar to her brother Amnon. Does not this show that cohabitation even between brother and sister was not considered wrong if permission was had by the godly king?

218. "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves" (Num. xxxi, 17, 18). This was a command of Moses, under God. If such a command had been issued upon either side during our civil, or uncivil, war, would not the soldiers, think you, have turned their guns upon the officer issuing the command, while in battle, if not before?

219. "And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, Lie with me. But he refused. . . . And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. . . . And she caught him by his garment, saying, Lie with me: and he left his garment in her hand and fled" (Gen. xxxix, 7-12). Is not this the only evidence of a virtuous man among the godly, throughout your whole "God-given book?"

220. The godly Jacob, upon his own proposition, entered into agreement with Laban, his father-in-law,

to serve him for the speckled and striped of the flocks and herds which might be born, and played a sharp game on the old gent by placing before the flocks and herds striped and speckled objects, that in conception and gestation their young might be marked, or produced with stripes and spots, and thus fleeced the old man out of nearly all he had (Gen. xxx, 31-43; xxxi, 1). If the Bible is as old as claimed and the story of the creation and the race be true, how could Jacob have acquired the knowledge of this law of nature affecting offspring, at such an early day, as but few of the human race have knowledge of the law even now?

221. Was there ever a time when there was no time.

222. Will there ever be a time when there will be no time (Rev. x, 6)?

223. For matter or life to be eternal, must it not have an existence without beginning and without end?

224. Can anything which is begotten be eternal?

225. Was not J. Christ begotten by one Mr. Ghost and the Maiden Mary?

226. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord" (Isa. lxvi, 22). "We look for new heavens and a new earth" '2 Peter iii, 13). What will become of the old?

227. "The heaven and the heaven of heavens is the Lord's" (Deut. x, 14). "Behold the heaven and heaven of heavens cannot contain thee" (1 Kings

viii. 27), What is the meaning of the heaven of heavens?

228. "Caught up to the third heaven" (2 Cor. xii, 2). How many heavens are there throughout ethereal space?

229. "God created the heaven" (Gen. i, 1). "The Lord made the heavens" (1 Chron. xvi, 26). (Heaven: "open space; the sky."—Webster.) Could open space, or anything without beginning, have been created?

230. "Heaven and earth shall pass away" (Matt. xxiv, 35). How can heaven, open space, pass away? And,

231. If heaven is to pass away what becomes of your eternal home?

232. "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter iii, 12). How can the heavens, open space, be set on fire and melted or dissolved, as a chunk of lead?

233. "The earth also and the works that are therein shall be burned up" (2 Peter iii, 10). "The earth abideth for ever" (Eccl. i, 4) Can you see any conflict here in the "Inspired Word?"

234. Does not the continued routine in the decay and change of matter—the animal entering into the vegetable, and the vegetable into the animal, and the direct change of matter from one being in forming flesh and blood in another as in cannibalism—prove the impossibility of the resurrection of the body?

235. Is it not probable that the whole surface of

the earth, to some depth, has already existed in some of the various forms of animal life ?

236. "If thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire " (Matt. xviii, 8, 9). The meaning of the word "offend," as used in the above, must be pain from disease, for the action of the foot, hand, or eye cannot be independent of the brain, while disease or pain from disease may ; therefore to carry out the position, if one's head offend him by pain through catarrh, or otherwise, must he not cut it off and cast it from him, as it would be better to enter into life without a head, than for both head and body to be cast into hell fire ?

237. Does not entering into life minus some of the limbs of the body, destroy the completeness of the resurrection of the body ?

238. "There shall be weeping and gnashing of teeth " (Luke xiii, 28). How will it be with those who have no teeth ?

239. Will the teeth of each individual, left to decay here and there over the earth wherever pulled out, be resurrected, and each tooth take its proper place in the jaws of each resurrected individual ?

240. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus " (1 Cor. v, 5). The

devil gaining the body—as thought in the case of Moses (Jude ix)—and the Lord the spirit, will there not be a clashing between the two omnipotent beings at the great resurrection day that may keep the body and spirit of some forever separate?

241. Does not the destruction of the flesh and the saving of the spirit counteract the claims to the resurrection of the body?

242. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv, 50). Does not this alone destroy the claims to the resurrection of the body?

243. "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix, 26). Does not this—in conflict—establish the claims to the resurrection of the body?

244. Can there be any claim for the immortality of man under such inspiration as this: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more" (Job vii, 9). "The dead know not anything, neither have they any more a reward" (Eccl. ix, 5). "They are dead, they shall not rise" (Isa. xxvi, 14). "The King of kings, and the Lord of lords, who only hath immortality" (1 Tim. vi, 15, 16)?

245. "Search the scriptures, for in them ye think ye have eternal life" (John v, 39). Must we not infer from this and the matter preceding that the book does not embody or teach eternal life?

246. It is claimed that there must be a life hereafter on the ground that all desire it, as God or nature would not have given that desire without satisfying it. All desire to become wealthy, or to

attain to comfortable circumstances, and many work hard to accomplish it; but is this any proof that their desires will be satisfied? (The writer neither denies nor affirms a life hereafter, but in the absence of positive proof, or knowledge, he entertains belief upon these things, as do all others.)

247. Bugs and worms are made to destroy our grain, vines, and vegetables. Fowls of the air and animals of the forest are made to destroy or devour our crops. Worms are made to exist in and upon the fruit of our trees. Caterpillars are made to destroy the leaves and blossoms. Borers are made to kill the trees outright. Lice or insects are made to destroy our cabbages and other productions. Grasshoppers and locusts are made to destroy everything green. Weeds and thistles are made to crowd out our crops. Hawks and owls are made to carry off our chickens. Rats and mice are made to steal our provisions. Wolves and dogs are made to destroy our sheep. Foxes are made to rob us of our poultry. Eagles are made to carry off our lambs, pigs, and fowls. Lice, fleas, bedbugs, and other vermin are made to suck our blood. Worms are made to gnaw our intestines. Minks and weasels are made to suck the blood from our hens and chickens. Maggots are made to inhabit and subsist upon our cheese. Wasps and hornets are made to pierce our flesh with their poisonous daggers. Poisonous snakes are made to sting us to death. Toads and frogs are made to swallow bugs and flies. Snakes are made to swallow frogs and toads. The spider is made to entrap the fly. The hornet, or

mud-dauber, is made to kidnap the spider. The larger (carnivorous) fowls of the air are made to devour the smaller, and the smaller to devour worms and insects. The cat is made to watch and capture the mouse. The larger (carnivorous) animals are made to devour the smaller, or weaker. The larger fish are made to swallow the smaller, and the smaller to swallow worms and insects. And so with the forms of animal life invisible to the naked eye. Man even is made to "kill and eat," and thus we see throughout the vegetable and animal kingdom one continued routine in the change of matter, and one continued routine of clashing and death. In view of the fact that all animals, fowls, insects, and fishes love life and shun danger, can you see the love and goodness of your God, the "Creator of All," in this?

✓ 248. Is not man obliged to fight the forces of God or of nature continually for an existence?

249. It is said that nothing was created in vain. Would you not judge from the above that some things were indeed created in vain, taking man's welfare as a guide to the rendering of a decision?

250. Would not the assertion that matter is self-existent, and that it has existed eternally, be as reasonable and consistent as the assertion that God is self-existent, and that he has existed eternally.

✓ 251. Do not the people of the various religious creeds inherit their religious belief, as they inherit real estate and other property?

252. "Christ is all, and in all" (Col. iii, 11). "Do not I fill heaven and earth, saith the Lord" (Jer. xxiii, 24). "The Lord our God is in all things"

(Deut. iv, 7). "If I make my bed in hell, behold, thou art there" (Ps. cxxxix, 8). If God is in heaven, in hell, in all things, "everywhere present," "permeates all matter and space," is he not in the devil, and in the vilest sinner as well as in the saint?

253. If God is in all things, why labor to put him into the Constitution, when he is already in or able to put himself in if he has any desire to be in? ✓

254. If God is everywhere present, why in your prayers ask him to come down and be in your midst?

255. If God is everywhere present, sees and knows all things (Prov. xv, 3), why did he post off down to Sodom to ascertain if reports were true concerning the state of affairs down there (Gen. xviii, 20, 21)?

256. "Therefore the Lord was very angry with Israel, and removed them out of his sight" (2 Kings xvii, 18). The Lord being everywhere present, knowing and seeing all things, how could his chosen have been removed out of his sight? ✓

257. If God sees and knows all things, why did he concoct schemes to try men, to find out what was in their hearts (Deut. viii, 2; Gen. xxii, 12; Ex. xvi, 4; 2 Chron. xxxii, 31)?

258. If God is a personal being as indicated below, can he be everywhere present? He is represented as having a body, as reflecting a shadow, as having a head, eyes, a mouth, a nose, lips, ears, feet, arms, hands, fingers, hair, beard, nostrils, skin, a face, blood, a tongue, bowels, belly, inward parts, back parts, loins, lungs or breath, a heart, a soul, a voice, carnivorous appetite, disordered stomach, and, having a son, organs of generation. (References in



their order as above: 1 Cor. xi, 29; Ps. xci, 1; Dan. vii, 9; Prov. xv, 3; Isa. lv, 11; lxv, 5; xxx, 27; 2 Kings xix, 16; Ezek. xliii, 7; xx, 33; Gen. xlix, 24; Ex. xxxi, 18; Dan. vii, 9; Isa. vii, 20; Ex. xv, 8; Job xli, 7; Ex. xxxiii, 11; Matt. xxvii, 25; Isa. xxx, 27; lxiii, 15; Job xx, 15; Isa. xvi, 11; Ex. xxxiii, 23; Ezek. i, 27; Gen. ii, 7; viii, 21; Judges x, 16; Job xl, 9; Hosea xiii, 8; Rev. iii, 16; Matt. i, 18).

259. "He was received up into heaven, and sat on the right hand of God" (Mark xvi, 19). Then was not God a personal being? and,

260. Heaven a locality?

261. "I saw the Lord standing upon the altar" (Amos ix, 1). "The Lord God and his spirit" (Isa. xlviii, 16). Does not this of itself establish the bodily form and personality of God?

262. If God is a spirit, immaterial, as represented in St. John iv, 24, how can he be possessed of all the parts that go to make up the human form, as enumerated above?

263. Man being created in the image of God—God being possessed of all the human parts as enumerated above, and being possessed of all the human faculties as enumerated below, can he be in conception anything more than a human being? He is represented as manifesting love, hatred, anger, wrath, vengeance, fury, pain, pleasure, sorrow, joy, grief, mirth, instability, jealousy, weariness, sleepiness, and foolishness. (References in their order as above: Deut. vii, 8; Zech. viii, 17; Jer. xlix, 37; 2 Chron. xxviii, 11; Isa. lxiii, 4; li, 22; Jer. iv, 19; Ps. cxlvii, 11; Isa. liii, 3; lxv, 19; Gen. vi, 6; Ps.

xxxvii, 13; Ex. xxxii, 9-14; Nahum i, 2; Jer. xv, 6; Ps. xlii, 23; 1 Cor. i, 25.)

264. The Lord God is also represented as having been a gardener, a tailor, a potter, a stone-cutter, a house-builder, a school-teacher, a warrior, a doctor, a barber, a midwife, a slave-dealer, a dealer in land, a pedestrian, and a boss mechanic. Does not this more fully establish his form and properties as a human being? (References in their order as above: Gen. ii, 8; Gen. iii, 21; Isa. lxiv, 8; Ex. xxxii, 16; i, 21; Isa. liv, 13; Num. xxi, 14; Jer. xxx, 17; Isa. vii, 20; Gen. xxix, 31; Joel iii, 8; Ezek. xxx, 12; 2 Sam. vii, 6, 7. His architectural work, or directions are found more profusely in Ex. xxv to xxx, inclusive.)

265. Adam being a son of God (Luke iii, 38), was Jesus Christ the only son of God (John iii, 16)?

266. Adam and Christ being sons of God, therefore brothers, one being human, must not the other have been human also?

267. "The sons of God came in unto the daughters of men, and they bare children" (Gen. vi, 4). "There was a day when the sons of God came to present themselves before the Lord" (Job i, 6). Does not the progeny of God point still further to his form and properties as a human being?

268. Are there not two distinct beings represented in the above: God, and the Lord?

269. Of the two beings represented, God and the Lord, which was the Supreme Ruler, if either?

270. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one

that feareth God, and escheweth evil" (Job ii, 3). "One that feareth God." As this was the language of the Lord toward God, could the Lord have been the eternal God, or the Supreme Being?

271. God having sons, and these sons children by the daughters of men, could they or their father have been anything more than human?

272. "The Lord is a man: , . . the Lord is his name" (Ex. xv, 3). Does not this fully settle the matter?

273. God having sons, who was his wife, or were his children illegitimate?

274. "And the women kneaded their dough, to make cakes to the queen of heaven" (Jer. vii, 18). "To burn incense to the queen of heaven" (Jer. xlv, 17). Was this queen of heaven the wife and companion of the Lord God?

✓ 275. "Increase and multiply," was a command of God. Why did not God increase and multiply his own kind; having had but one son, as one statement makes it, and he a mongrel?

276. If one son was of benefit to the Omnipotent Old Gentleman in aid to the carrying out of his plans, would not other dutiful sons, and a few daughters as well, have been of greater help?

277. As the Bible speaks of "other gods," "any gods," "strange gods," "among the gods," "all gods," etc., must there not have been many gods? "For great is our God above all gods" (2 Chron. ii, 5).

✓ 278. "The living God is among you" (Josh. iii, 10). The *living* God is so often mentioned through-

out the "Word of God," must there not have been some dead gods ?

279. "And behold, their Lord was fallen down dead on the earth" (Judges iii, 25). Must not the Jewish God have been one among the dead or mythical gods ?

280. "O Lord our God, other lords besides thee have had dominion over us" (Isa. xxvi, 13). Is it not plain from this that there were "gods many, and lords many" (1 Cor. viii, 5) ?

281. Can you tell how many gods have been known to the world ?

282. Of all the gods of the world, which is the true or real one, if either ?

283. Were not giants, or persons of monstrous size, produced by the cohabitation of the sons of God with the daughters of men (Gen. vi, 4 ; Num. xiii, 33 ; Deut. iii, 11) ?

284. "There was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot : and he also was the son of the giant" (1 Chron. xx, 6). If this monstrosity was the result of the cohabitation of the sons of God with the daughters of men, was it not well that the intermingling ceased and the race of giants were allowed to run out ?

285. "Thus saith the Lord the King of Israel, and his redeemer" (Isa. xlv, 6). Who was the redeemer of the Lord ? And,

286. From what kind of sin was he redeemed ?

287. "They are dead, they shall not live ; they are deceased, they shall not rise" (Isa. xxvi, 14).

"Thy dead men shall live, together with my dead body shall they arise" (Isa. xxvi, 19). Should not the Lord God have guided the pen of the inspired writer to greater accuracy, or placed these two conflicting passages further apart, that the conflict would not have been so readily discovered?

288. Did not the Lord sanction and reward a lie (Ex. i, 15-21)?

289. "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets" (1 Kings xxii, 23). "Wilt thou be altogether unto me as a liar" (Jer. xv, 18)? Was not the Lord God himself a liar, or so accused?

290. Does not the statement (in Heb. vi, 18) that there are *two* things in which God cannot lie, show that in other things he could or did lie?

291. Did not Paul justify lying, if for the furtherance of the cause of Christ (Rom. iii, 7)?

292. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. vii, 20). What do you think of Paul's position in relief of responsibility, or wrong doing?

293. Paul declares in Acts xxii, 27, that he is a Roman, while in the next chapter, 6th verse, he declares himself to be a Pharisee. Do you consider Paul to have been in all things truthful?

294. The membership of the church is made up from the ranks of the wicked. Is this why so many bank defaulters and rascals are found within the pale of the church? But,

295. Is it not to be expected that when people

join the church they have become regenerated, born again? and,

296. If born again, what becomes of the saving grace of God?

297. Can blame be attached to those who, being honest and convinced of error, leave the godly compact mixed with defaulters, pious rascals, adulterers, and hypocrites, by taking heed to the scriptural injunction: "Come out from among them; be ye separate from them" (2 Cor. vi, 17)?

298. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all" (James ii, 10). Then are not these Christian defaulters and adulterers, under the law, guilty of murder, and every other crime in the criminal calendar?

299. "Whosoever hateth his brother [a violation of one point] is a murderer" (1 John iii, 15). Does not this corroborate the above?

300. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. v, 19). Here we learn from the Law of God that to violate one point in law a man is guilty of all. And yet we learn that a man may become guilty of all by violating one point, and teaching against it, and yet reach the kingdom, though not classed with the "Upper Ten in Glory." Do you not consider the "Word of God," or the "Law of the Lord," a little mixed?

301. "Love covereth all sins" (Prov. x, 12). "And shall hide a multitude of sins" (James v, 20). "Charity shall cover the multitude of sins" (1 Peter

iv, 8). Should sin be hidden or covered for any cause whatever?

302. "Confess your faults one to another" (James v, 16). "He that covereth his sins shall not prosper" (Prov. xxviii, 13). Is not this in conflict with the above?

303. All manner of sin against God and Christ is forgiven, but sin against the Holy Ghost never, neither in this world nor the world to come (Matt. xii, 31, 32). As God, Ghost, and Christ are one (1 John v, 7), are not all who have sinned against God sinners against the Holy Ghost, or Trinity?

304. Therefore, as all have sinned (Rom. iii, 23), are not all doomed to eternal torment?

305. In what manner could one sin against God and not sin against the Holy Ghost, the Spirit of God?

306. "For the kingdom is the Lord's: and he is the governor among the nations" (Ps. xxii, 28). "He ruleth by his power for ever" (Ps. lxi, 7). If a being of Infinite Power, Love, and Goodness controls or governs the affairs of this world, why does evil exist?

307. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. iv, 17). Is or was not evil sanctioned and perpetuated by the Lord God of Hosts himself?

308. "Unto the pure all things are pure" (Titus i, 15). Then, if the Lord God is pure, are not all things pure in his sight?

309. "And his disciples asked him, saying, Master,

who did sin, this man, or his parents, that he was born blind" (John ix, 2)? Was not this a silly question; for how could one have sinned in embryo to have caused blindness?

310. How much is "a time, times, and half a time," after the manner of prophesying by the godly prophets of old (Dan. vii, 25; xii, 7; Rev. xii, 14)?

311. Were not prophecies by the godly of old fulfilled by the godly by working to bring about a fulfillment (Matt. i, 22; ii, 15; iv, 14; viii, 17; xiii, 35; xxi, 4)?

312. "To-day shalt thou be with me in paradise" (Luke xxiii, 43). "In hell he lifted up his eyes in torment" (Luke xvi, 23). If the wicked go directly to hell when they die, and the righteous directly to heaven, as above indicated, of what use is the judgment day (Acts xvii, 31; 2 Cor. v, 10)?

313. "It must needs be that offenses come" (Matt. xviii, 7). "It is impossible but that offenses will come: but woe unto him through whom they come" (Luke xvii, 1). If offenses must of necessity come, why is man held responsible?

314. Do you forgive a brother for errors or sins committed four hundred and ninety times, as commanded by Christ (Matt. xviii, 22)?

315. Is it consistent with a God of Infinitude to keep a record, or book of remembrance (Rev. xx, 12, 15; Mal. iii, 16; Ex. xxxii, 33)?

316. If God's recording secretary should make a mistake, or the devil slip in during his absence and change an entry, might not an innocent person be sent to eternal death, or a guilty one to eternal life?



317. "Yet now, if thou wilt forgive their sin : and if not, blot me, I pray thee, out of thy book which thou hast written " (Ex. xxxii, 32). Was not this a threat by Moses to go back on the Lord his God unless he complied with his desire as manifested above ?

318. "The Lord hath sworn and will not repent " (Ps. cx, 4). "The Lord repented of the evil which he thought to do unto his people " (Ex. xxxii, 14). "With whom is no variableness, neither shadow of turning " (James i, 17). Can you see in this any variableness or shadow of turning on the part of the Lord your God ?

319. Was it not a treacherous—God approving—and inhuman act to drive a nail into the head of a confiding man while asleep (Judges iv, 18-23) ?

320. "And he found a new jaw bone of an ass, and he slew a thousand men therewith " (Judges xv, 15). Must they not all have been asses, or a stupid set, and have stood still to receive the blows ?

321. Is there any authority in the Bible for praying in public ?

322. Is not praying in public forbidden (Matt. vi, 5, 6) ?

323. Why do not you clerical exemplars of piety cease from sin, that you may not be under the necessity of calling upon God every time you pray to forgive your sins ?

324. In asking favors of God in prayer, why ask them for Christ's sake instead of for man's sake ?

325. Does not the belief that prayers are answered (Matt. xxi, 22) destroy self-reliance and direct the

thoughts in a direction from which help cannot come?

326. Are prayers of any effect further than upon those who utter them and those who hear them?

327. "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him" (Job xxi, 15)? Will you please answer this "divinely inspired" question?

328. "Him that taketh away thy cloak, forbid not to take thy coat also" (Luke vi, 29). Under this precedent, were a man to take a ham from a grocer, would he not expect to be called back to take a side of bacon also, or, in other words, by such a position did not Christ virtually place a premium upon stealing?

329. Was not stealing justified if to satisfy the soul (the body) when hungry (Prov. vi, 30)?

330. Did not Christ sanction and authorize stealing (Mark ii, 23; xi, 2)?

331. Did not the Lord God command stealing, or, what was worse, robbery (Ex. iii, 21, 22; Ezek. xxxix, 10; Deut. xxiii, 24, 25)?

332. "I have removed the bounds of the people, and have robbed their treasures" (Isa. x, 13). Was not the Lord God himself a robber?

333. If the devil was a holy angel, in heaven, a holy place, what were the evil surroundings that tempted him to sin; for there can be no sin without some kind of temptation (Rev. xii, 7, 9; Luke x, 18)?

334. If angels of light were thrust from heaven for sin, what are the probabilities of a permanent home

there for mortals "conceived and born in sin" (2 Peter ii, 4; Jude vi)?

335. Would it be possible for a being pure and holy, or without the inherent elements of sin, to commit sin?

336. Would it be possible for one totally depraved, or without the inherent elements of good, to become good?

337. "Ye shall not tempt the Lord your God" (Deut. vi, 16). Is the Lord your God of evil proclivities, that he can be tempted?

338. Is not repentance a sorrow for sin or wrong doing?

339. Did not the Lord God oft repent of sins or wrongs committed (Ex. xxxii, 14; 1 Sam. xv, 11, 35; 2 Sam. xxiv, 16; 1 Chron. xxi, 15; Gen. vi, 6, 7; Ps. cvi, 45; Jer. xxvi, 19; Amos vii, 3; Jonah iii, 10)?

340. Would it not have appeared more plausible if the origin of sin had been attributed to hell, instead of to heaven? Or,

341. Did not the Lord God create hell until after the rumpus in heaven?

342. Does not this passage from a prayer given by the Lord God to be offered up unto himself—"Lead us not into temptation" (Matt. vi, 13), and the passages here referred to, prove that the Lord God did lead or tempt people to do that which was wrong (Gen. xxii, 1, 2, 12)?

343. Can there be any temptation where there is no yielding or inclination to yield?

344. Did not Christ yield to the devil by being led or carried about by him (Mark i, 12, 13)?

345. As God cannot be tempted with evil, could Jesus Christ have been God, having been tempted by the devil (James i, 13)?

346. "Resist the devil, and he will flee from you" (James iv, 7). Did Christ resist the devil until after keeping his company, secludedly, for forty days (Mark i, 13)?

347. Was not the "Grand Scheme of Salvation" opened up or consummated by the devil through Judas (Luke xxii, 3, 4)?

348. The devil having consummated the grand scheme of salvation, must he not be considered a benefactor to the human race?

349. Were not the devil and Judas made use of by the invisible power of the "Infinite God" that his plans as foretold by the prophets might be consummated, and the scriptures fulfilled (Matt. xxvi, 54, 56; Acts i, 16; Luke xxiv, 44; Mark xiv, 49)? "And when they had fulfilled all that was written of him, they took him down from the tree" (Acts xiii, 29).

350. In view of the "holy record" taken in connection, must we not, after all, give God the credit for the consummation of the plan, without any condemnation of the instruments used?

351. Would not the miraculous restoration to the servant of the high priest of his ear, smitten off with a sword, have convinced the enemies of Christ had they not been impelled by almighty power (Luke xxii, 50, 51)?

352. "If thou be the Son of God, come down from the cross" (Matt. xxvii, 40). Could Christ have given better evidence of his divinity, if divine, or

adopted a more certain course to convince the world, than to have complied with the request ?

353. If the followers of Christ were such harmless and inoffensive people, why did they carry swords (Luke xxii, 36 ; Matt. xxvi, 51) ?

354. Must not Judas have been one of the most faithful of the twelve, having been made treasurer—carrying the bag (John xiii, 29) ?

355. If the course of the devil, through Judas, was not of God's foreordained plan, God, Christ, and Ghost being one and possessed of foreknowledge unlimited, would Judas have been chosen by Christ as one of the twelve ?

356. If God's plan of salvation was not carried out exactly as he intended, then did he not fail in his intentions ?

357. Taking the most consistent and common-sense view of the matter, can you consistently condemn the devil or Judas as adjuncts in the consummation of the foreordained plan ?

358. After the betrayal of Christ, when Judas "came to himself," or from under the control of Satan through God, and was sensible of what he had done, he was so grieved over the matter that he went out and hanged himself (Matt. xxvii, 5). Is it not plain from this that Judas knew not clearly at the time of the betrayal what he was doing ?

359. But another account has it (Acts i, 18) that Judas fell headlong and his bowels gushed out. Of the two conflicting statements concerning the death of Judas, which will you accept as true, if either ?

360. "And when he came to himself [the prodigal

son]" (Luke xv, 17). Is not this another case of outside power, or control?

361. By condemning the course of the devil and Judas, do you not condemn the most essential part of God's plan for the redemption of man?

362. Do you believe that if Christ performed the miracles attributed to him, such as restoring the blind to sight, healing the sick, providing food for multitudes by the power of his will, raising the dead, etc., the people would have killed him?

363. Is not the devil the foundation of the church, or, in other words, could the church exist without a devil, any more than without a God?

364. Without the devil and his emissaries as combatants, would not your occupation be gone? and,

365. Would not the clerical guides to the kingdom be required, like others, to get their living by the sweat of the face, as commanded in Gen. iii, 19?

366. Can sin be destroyed without destroying the cause?

367. Do the pulpit-pounders strike at the root of the tree of evil, or merely clip off its branches?

368. Why do not the pilots to purity and glory destroy, or endeavor to destroy, the cause of all sin: the devil?

369. Why does not the God of unlimited power kill the devil, and thus put an end to sin and misery on earth?

370. If God will not kill the devil, why not pray for his restoration to his former position in heaven, and thus put a stop to his evil works on earth? "The prayer of the righteous availeth much" (James

v, 16). And, "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi, 22). And, "All things are possible to him that believeth" (Mark ix, 23). ✓

371. "Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. iv, 10). In view of this, would it not be quite proper to work for the restoration of the devil, that he may again become a worshiper, a servant and companion of the Lord his God, and your God?

372. Under the command to love your enemies, and pray for them (Matt. v, 44), must you not love the devil, and pray for him?

373. Is it reasonable to suppose that any person of common sense would injure his friends?

374. Admitting that the devil is possessed of common sense, if we are friendly to him need we have any fears of his injuring us?

375. Is it not reasonable to suppose that if the devil gets the gospel-spouters, his most bitter enemies, into his power, he will give them hell for a habitation and feed them on brimstone soup?

376. In all reason, what consolation or benefit could it be to the devil to torment eternally those who, in earth life, were his best friends?

377. Could or would the devil do this unless compelled by Almighty Power?

378. Does not the devil, and everything else, revert to God, the "source of all?"

379. Did not Christ manifest friendliness to sin-

ners by associating, eating, and drinking with them (Mark ii, 16, 17)?

380. Did not Christ manifest friendliness to the devil by taking a journey with him to the top of an exceeding high mountain, and to the belfry or steeple of a gospel shop (Matt. iv, 8 ; Luke iv, 9)?

381. Are we not justified in being friendly to all of God's creatures if we can without participating in anything wrong?

382. If Christ was God, infinite in knowledge, how could he have increased in wisdom and in favor with God (John x, 30 ; Luke ii, 52)?

383. If Jesus was God, why did he continue a whole night in prayer to God (Luke vi, 12)?

384. If Christ was God, why did he use such language as this: "I ascend unto my Father, and to my God and your God" (John xx, 17)?

385. "Heirs of God, and joint heirs with Christ" (Rom. viii, 17). If Christ was an heir of God, how could he have been God?

386. If Christ was God, why did he use such language as this: "Why callest thou me good? There is none good but one, that is God" (Matt. xix, 17).

387. Can you claim perfection for Christ in view of his own language, as above?

388. "The Son can do nothing of himself" (St. John v, 19). Then could he have been God?

389. "And he saw the spirit of God descending like a dove, and lighting upon him" (Matt. iii, 16). If Christ was God, how could the spirit of God have descended upon him?



390. "He that hath seen me, hath seen the Father" (St. John xiv, 9). Then was not Christ the son of a ghost (Matt. i, 18), the son of David (Matt. ix, 27), the son of Joseph (St. John i, 45), the son of Man (Matt. xvi, 13), the son of God (Acts ix, 20), the father of himself, and son of himself?

391. "I and my Father are one" (St. John i, 30). "My Father is greater than I" (St. John xiv, 28). Is not this contradiction sufficient in itself to show that Christ was neither God nor the son of God?

392. "I do nothing of myself, but as my Father hath taught me" (St. John viii, 28). If Christ was God, would he have had to be taught as a child?

393. "But we see Jesus, who was made a little lower than the angels" (Heb. ii, 9). If Jesus was made, and made lower than the angels, could he have been the Eternal God?

394. "No man knoweth who the son is but the Father" (Luke x, 22). Then why pretend yourselves to know who the son is, or from whence he came?

395. "No man but the Father." As the father was but a man, and so termed, could the son have been anything more than a man?

396. If Christ was God, did he not offer up himself to appease the wrath of himself (1 Thes. i, 10)?

397. If Christ was God, why when on the cross did he use such language as this: "My God, my God, why hast thou forsaken me" (Matt. xxvii, 46)?

398. If Jesus Christ was God, could he die?

399. If Jesus Christ was Man, could he redeem?

400. "But God raised him from the dead" (Acts

x ii, 30). If God raised him from the dead, could he have been God?

401. Why is it that Jesus Christ nowhere calls himself the Son of God, but always the Son of Man? He terms himself the Son of Man in Matthew, Mark, Luke, and John, no less than sixty-five times; but some of these are "vain repetitions."

402. When Christ was asked plainly if he was the Son of God, did he not evade the answer (Luke xxii, 67-70)?

403. How can one being be divided up into three distinct living beings, and yet be one being; or is not trinity in unity a contradiction or an impossibility (1 John v, 7)?

404. "Great is the mystery of godliness" (1 Tim. iii, 16). Webster defines mystery as, "That which is beyond human comprehension; rude religious dogma." And dogma as, "A principle of doctrine asserted without sufficient evidence." From these definitions, is not mystery and dogma the foundation of godliness?

405. "Thus saith the Lord, the Holy One of Israel, and his maker" (Isa. xlv, 11). Who was the maker of the Lord God, as here alluded to?

406. Who was the father of God, as spoken of in Rev. i, 6?

407. Can Jesus Christ be the savior of the world when the devil gains the bulk of humanity (1 John iv, 14; Matt. vii, 13, 14)?

408. Does not the devil, by gaining the bulk of humanity, defeat the designs of the Almighty and prove himself the superior being?

409. If God intended man should live uprightly and free from sin, did he not fail in his intentions?

410. If God intended to destroy sin from the earth by sending the flood, did he not fail in his intentions?

411. If God intended to destroy sin from the earth by sending his Son, did he not fail in his intentions?

412. As it is intended by the "Lord God Almighty" to still put forth another effort to improve or repair the "work of his hands," or to check the evil by the creatures of his creation by separating the evil from the good and confining the wicked by fire, may he not again, through the wiles of the same old enemy, fail in his intentions?

V 413. If the devil has thus far thwarted the Almighty single-handed, may he not some time in the future, with the aid of his mundane forces, fleece from him the kingdom and reinstate himself, and take possession of the throne?

414. If the "Lord God Almighty" had been possessed of almighty power, could the devil have thwarted him in any of his designs or intentions?

415. Would it not have been more honorable in the Lord God of Hosts as a defeated combatant to have "thrown up the sponge," surrendered his "weapons of warfare," and acknowledged defeat with overtures for leniency?

416. Christ being sent to reclaim the world, why was he so careful that his identity and works should not be known beyond those of his father's chosen

few (Matt. viii, 3, 4 ; ix, 29, 30 ; xvi, 20 ; Mark viii, 26 ; Luke viii, 56 ; ix, 20, 21) ?

417. "For the promise is unto . . . as many as the Lord our God shall call" (Acts ii, 39). Is it not evident from this that the "Lord our God" calls but a part of the human race ?

418. Was it consistent in a God of infinite wisdom to make one vessel, or person, to honor, and another to dishonor (Rom. ix, 21) ?

419. "Unto them that are without, all these things are done in parables : that seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them" (Mark iv, 11, 12). "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes [imbeciles]" (Matt. xi, 25). "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. x, 5, 6). "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. xiii, 11). "I pray for them : I pray not for the world, but for them which thou hast given me" (John xvii, 9). Is it not evident from the above that the Lord Jesus had no desire to save any from his Father's wrath but the Jews, the chosen of his Father ?

420. "The bread that I will give is my flesh. . . . The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat ?

. . . Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John vi, 51-54). If Jesus was sane and wished to convince the world of error and sin, why did he use such meaningless, nonsensical, or incomprehensible language?

421. If it is not right in man to say one thing and mean another, is it right in God or the Son of God?

422. "But though he had done so many miracles before them, yet they believed not on him: that the saying of Ezias the prophet might be fulfilled. . . . Therefore they could not believe, because : . . he hath blinded their eyes, and hardened their heart" (John xii, 37-40). Did not the Lord God think more of the fulfillment of a prophecy than of the salvation of his children from his own wrath?

423. "For this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth" (2 Thes. ii, 11, 12). Should not the Lord God for such a damnable course have been himself eternally damned?

424. Why did not the God of Love send the people strong influences to believe the truth, that they might be saved, instead of sending them strong delusions to believe a lie, that they might be damned?

425. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear" (Rom. xi, 8). "He hath blinded their eyes, and hardened their heart [as with Pharaoh]; that they should not see with their eyes, nor understand with their heart,

and be converted" (John xii, 40). May not the devil ascribe his success in gathering "brands for the eternal burning" to "the God of all flesh"?

426. "Be not afraid of them that kill the body," was the language of Christ (Luke xii, 4). Did not Christ himself avoid the Jews, the chosen of his Father, for fear of being killed (John vii, 1)?

427. If God wished to convince his children of earth and restore them to himself by sending his Son, why did he send him in disguise, as through the birth of a human?

428. Is it not a fact that but a small portion of the human race believe that Jesus Christ was the Son of God, or that such a person ever lived?

429. It is claimed by the clerical guides to glory that Christianity is on the increase. Admitting the claim, does the increase keep pace with the increase of population, even in Christian countries, so called?

430. If the increase of Christianity falls behind the increase of population (an undeniable fact), how long will it take to convert the world?

431. Did not the Jews, chosen of God, reject J. Christ, and do they not reject him still?

432. If God's will or desire was that all should be saved, why did he not put forth a plan by which all could and would be saved (1 Tim. ii, 4)?

433. Is Satan dependent on God, or independent of him?

434. If Satan is independent of God, are there not two omnipotent beings?

435. If Satan is dependent on God, is not God responsible for his actions?

436. How can an all-powerful and all-wise God hate evil and allow the devil to exist?

437. Does the Lord God keep the devil in existence, as an opponent, to stir him up occasionally in his wrath that he may not become sleepy or inactive?

438. Were the emissaries of the devil tickling the good Lord with a straw, while taking a nap, that he became so enraged on awaking (Ps. lxxviii, 65, 66)?

439. If God can destroy the devil, or sin, and will not, is he infinite in goodness?

440. If God would destroy the devil, or sin, and cannot, is he infinite in power?

441. Is not the "Lord God Almighty" the "author and creator of all"?

442. Has the author and creator of all created anything in vain?

443. Did not the author and creator of all create hell for a purpose?

444. Was it not the purpose of the creator that hell should be occupied, or inhabited?

445. As the clergy would have none to be lost, or to inhabit the brimstone country if in their power to prevent, are they not endeavoring, though ignorantly, to thwart the designs of the Almighty? for,

446. If there were none to inhabit the country, would not hell have been created in vain?

447. If one human being, even, were to be lost, would not that being have been created in vain?

448. As the clergy would have all to be saved if they could, and the Lord could if he would, are they not inherently better than their God?

449. Is it consistent to pronounce any of the work of the Infinite God a failure, either directly or indirectly ?

450. Is not the saying, "Practice what you preach," a good one ?

451. Did Jesus Christ practice what he taught, to love one's enemies and resist not evil, when in rage he overthrew the tables in the temple and lashed the inmates with ropes or withs (Matt. v, 39, 44; John ii, 15) ?

452. We are taught by the Lord Jesus to return good for evil. Must he not in consistency do the same ?

453. If the Lord God returns good for evil, where is there room for a hell of eternal torment ?

454. "Overcome evil with <sup>1c</sup>good" (Rom. xii, 21). If the Lord God is still living, should he not, in consistency with his revealed word, do the same ? But,

455. Can there be any evil or sin committed where no injury is sustained ?

456. Is it not beyond the power of man to injure the Almighty ?

457. If it is beyond the power of man to injure the the Almighty, can there be any sin committed against him for him to offset with good ?

458. Is not punishment for the reformation or benefit of the punished ?

459. Can any reformation or benefit follow the victim of eternal punishment, or rather, eternal revenge or ventilation of wrath ?

460. Does finite sin deserve infinite punishment ?



461. "Believe and be saved ;" or, "believe not and be damned." Take your choice (Mark xvi, 16). Is belief a matter of choice, or evidence ?

462. How can belief affect the laws or forces of nature, and change the destiny of man ?

463. As all who believe will be saved (John vi, 47), as devils believe (James ii, 19), will they not be saved also ?

464. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v, 45). As the Lord God makes no distinction here, how can you expect such a vast distinction hereafter ?

465. Why is it that the birthplace of Christ, or the "Holy Land," is so unholy that missionaries are required to be sent there to convert the heathen ?

466. Is it right to teach as a fact that which only has a foundation in belief ?

467. Is there any virtue in belief or crime in unbelief ?

468. Can belief exist except in the absence of knowledge ?

469. Does not absolute knowledge destroy or dispel belief ?

470. How can a "knowledge of salvation" be had, founded upon belief, and that belief upon a dream, or, what is less reliable still, what is said to have been a dream (Matt. i, 18, 20) ?

471. Have you any authority from Joseph, the stepfather of Christ, for the statement that he had a dream ?

472. Have you anything more than an alleged

dream as a foundation for Christianity to rest upon ?

473. How can a believer claim with consistency that he "knows God," when from his word we learn that he is "incomprehensible, and past finding out" (Job xxxvii, 23 ; Rom. xi, 33) ?

474. Are not the strongest believers in the old Jewish God those who know the least about it ?

475. If belief is essential to salvation, can infants and idiots be saved ?

476. Is not baptism for the remission of sins (Mark i, 4) ?

477. If baptism is for the remission of sins, for what was Jesus Christ baptized (Mark i, 9) ?

478. Is not baptism necessary to salvation (Acts ii, 38) ?

479. If baptism is necessary to salvation, how was the thief on the cross saved (Luke xxiii, 43) ?

480. Is not hatred toward relatives and friends a condition to salvation (Luke xiv, 26) ?

481. "There is no man that sinneth not" (1 Kings viii, 46). Then, if all are sinners, and if "all in justice deserve eternal punishment," would not God be doing an injustice by giving any of the human race eternal life ?

482. "Whosoever is born of God, . . . cannot sin" (1 John iii, 9). "There is no man which sinneth not" (2 Chron. vi, 36). Then are there any born of God ?

483. Without pain, could we have any conceptions of pleasure ?

484. Without evil, could we have any conceptions of good ?

485. Can Infinite Perfection receive pain or pleasure?

486. If people are not saved by righteousness and good works (Titus iii, 5), what incentive is there for believers to be righteous and to perform good works?

✓ 487. Does the doctrine of the forgiveness of sin tend to deter people from sin?

488. If the doctrine of the forgiveness of sin was observed by the courts of earth in accordance with the statutes of heaven, that is, to forgive every repentant sinner of sins committed, would not rascals and out-throats rapidly increase?

489. Is it not cowardly and unmanly, if it is godly, for people to shift or throw their sins upon an innocent one to escape deserved punishment?

490. Would it not be better, as of old (Lev. xvi, 21, 22), to load the sins of the people upon a goat, to be carried and dumped into the wilderness, rather than shift them upon J. Christ, the innocent?

491. Is not the story of the conception of a Jewish maiden by a ghost the biggest ghost story on record, not excepting the ghost stories of modern Spiritualism (Matt. i, 18)?

492. Mary having conceived by a ghost, was not Jesus the honored son of a ghost?

493. Mary having conceived out of wedlock, was not Jesus an illegitimate child?

494. Jesus being an illegitimate child, could he, under the laws of God or man, inherit or share his Father's estate?

495. "A bastard shall not enter into the congregation of the Lord" (Deut. xxiii, 2). Under this inter-

diction, could Christ have entered the Congregational church, or any other?

496. Was not Mr. Ghost, by whom Mary conceived, guilty of rape, or seduction?

497. Should not Mr. Ghost have been prosecuted, or compelled to marry the maiden?

498. Is it not probable that Mr. Ghost would have been arrested had he not fled the country?

499. Can a ghost, immaterial, produce material?

500. Is not immaterial another name for nothing?

501. How much of nothing did it take to create the universe? and,

502. How much of the material was there left, if any?

503. In the *Antiquities of the Jews*, by Josephus, book 18, chapter iii, we have an account of a woman by the name of Paulina, beloved by her husband and he by her, who was possessed of great wealth, beauty, virtue, and piety; and also an account of a young man by the name of Mundus, also of great wealth and in high standing, who fell desperately in love with this woman, and who "offered her presents in great abundance," but all to no purpose, which caused him to grieve and to meditate suicide, and through his gloomy appearance a woman by the name of Ide, whom he kept, and who had been a slave but liberated by his father, inquired of his trouble, when he made all known to her and she proposed to bring about the accomplishment of his desires for a small portion of the large amount offered, which was readily agreed to by him. She then posted off with a sufficient amount of the money

to a priest of the temple of Isis, laid the matter and her plans before him with an offer of the whole amount she was to receive, with half down and the balance when the object was accomplished, "with the strongest assurances of secrecy." The "root of all evil" was too great a temptation to the man of God. The priest went immediately to Paulina, and upon his admittance he desired to speak with her by herself. When that was granted him, he told her that he was sent by the god Anubis, who was fallen in love with her, and enjoined her to come to him. Upon this she took the message very kindly, and valued herself very greatly upon this condescension of Anubis, and told her husband that she had a message sent her and was to sup and lie with Anubis. So he agreed to her acceptance of the offer, as fully satisfied with the chastity of his wife. Accordingly she went to the temple, and after she had supped there and it was the hour to go to sleep, the priest shut the doors of the temple, when in the holy part of it the lights were also put out. "Then did Mundus leap out (for he was hidden therein) and did not fail," etc. It is not thought best to quote further, but I will say that Paulina passed the night with Mundus in the temple of her (mythical) god under the belief that she was with her adorable (imaginary) god, Anubis. Three days after this Mundus met Paulina, and said: "'Nay, Paulina, thou hast saved me two hundred drachma, which sum thou mightest have added to thy family; yet hast thou not failed to be at my service in the manner I invited thee, . . . while I took to myself the name of Anubis.'

When he he said this, he went his way: but now she began to come to the sense of the grossness of what she had done, and rent her garments." Poor, superstitious, deluded, mythical-god serving woman—through the teachings of a damnable priesthood! For the offense, which was thus brought to light, Mundus was banished, and the priests of the temple (for they were all linked together in the matter), with Ide, the woman who concocted the scheme, were crucified, and the temple by the ungodly demolished. This matter is mentioned as a foundation for a question. Is not this, think you, about the way the gods of real substance were hatched or produced, including the God whose father it is said was a Ghost, if any truth is in the story of the appearance of such a being?

504. Can one arraigned for a trial upon a charge before a court of justice be cleared upon his own evidence?

505. Can the Bible be cleared of the charges against it or proved divine upon its own internal evidence?

506. Can you give any reason for believing the Bible to be the word of God further than that you were taught to believe it?

507. Is there any proof outside of the Bible that such a person as Jesus Christ ever lived?

508. Is not the passage which refers to Jesus in Josephus (breaking off the narrative) admitted by the most scholarly divines, such as Oort, Hooykaas, Kuenen, and Canon Farrar, to be an interpolation

(as in proof, see "Bible for Learners," Vol. III, p. 27, and "Life of Christ," Vol. I, p. 63) ?

509. Josephus makes mention of no less than fifteen persons by the name of Jesus, and nearly all living at the time of the Christian era. Was not Jesus a common name at the time it is said that J. Christ lived upon earth.

510. Following is the Hindoo account of the conception and birth of Chrishna: "One evening as the Virgin Devanaguy was praying, her ears were suddenly charmed with celestial music, and the God Vishnu appeared unto her, and she was overshadowed, and conceived. She was conducted by a messenger to a stable. The new-born child was called Chrishna. The shepherds ran and prostrated themselves before the infant, and adored him. The reigning tyrant of Madura, having heard of the birth of the child, sought to destroy him, and accordingly ordered the massacre of all infants of the male sex born during the night of the birth of Chrishna," etc. This account was given over three thousand years before the Christian era, and being the same in substance as the account of the conception and birth of Christ, is it not evident that Christianity is built or established upon this legend of paganism ?

511. At the crucifixion of Christ it is said that many of the saints that slept came out of their graves and were seen by many (Matt. xxvii, 52, 53). If so, did they go back to their graves, or enter again into the business affairs of life? And,

512. Why did not Mark, Luke, and John have something to say upon such a wonderful occurrence ?

513. Was not Christ an infidel to the established religion of his time? and,

514. Did he not lose his life by preaching against it, or contrary to it?

515. As compared with the portrayal (falsely) of the deathbed scenes of Infidels, was there ever a portrayal of a more horrible death than that of Jesus Christ, who, in fear of death and in great agony, sweat as it were great drops of blood, falling down to the ground, and while upon the cross accused his God of forsaking him (Luke xxii, 44; Mark xiv, 34; xv, 34)?

516. Did not the thieves by the side of Christ die much more bravely and with greater resignation than did he?

517. Was it consistent in Christ, with infinite knowledge and wisdom, to curse and destroy a fig-tree because it had no fruit, and that when out of season for fruit (Mark xi, 13; Matt. xxi, 19)?

518. If the Lord's supper was instituted as in remembrance of him, what must the ungodly think of your love and affections toward him to require such to keep him in remembrance (Luke xxii, 19, 20)?

519. What sense or virtue is there in eating the body and drinking the blood of your Lord and savior, or in the pretense of so doing, and thus making as it were cannibals of yourselves?

520. If you love your God as you profess, can you not keep him in remembrance without going through the pretense of devouring him body and blood?

521. If you were really to eat the body of your Lord and drink his blood (as by transformation the



Catholics claim), would not digestion destroy his power to save?

522. "The Christians make a God and eat him. The heathen make a god and beat him." Which is the more consistent?

523. In view of the facts as above alluded to, should Christian people have anything to say against the superstition of the heathen?

524. "Thou shalt kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot" (Ex. xxix, 20). Is not this more nonsensical, even, than kissing the big toe of the pope?

525. As the story of the conception and birth of Christ was not penned, recorded, or published, until long after the time it was said those things narrated occurred—about one hundred and fifty years—and in view of the changes and exaggerations common to the perpetuation of a story for so long a time by the word of mouth, or by common gossip, could it have been published with reliability in its entirety, or as in its first inception, whether it was true or false?

526. Did Christ give any directions to write the New Testament, or any portion of it, before his death?

527. Does not the teaching that labor was inflicted as a punishment tend to make labor disreputable and cause people to avoid it (Gen. iii, 17-19)?

528. Does not the Bible sanction the use of intoxicating liquors as a beverage? "And thou shalt bestow that money for whatsoever thy soul lusteth

after, for oxen, or for sheep, or for wine, or for strong drink" (Deut. xiv, 26). "Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7). "Drink no longer water, but use a little wine for thy stomach's sake" (1 Tim. v, 23). "In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering" (Num. xxviii, 7). "And he dealt among all the people . . . a flagon of wine" (2 Sam. vi, 19).

529. Was not J. Christ a distiller or maker of wine (John ii, 3-10)?

530. Would not Christ have done better, think you, at the Irish or Jewish wedding, and performed as wonderful a miracle, and promoted temperance, by turning all the wine on hand into water, instead of turning the water into wine?

531. Was not J. Christ known or noted as a wine-bibber (Luke vii, 34)?

532. How can anyone claim in the face of the story of the good old righteous Lot and his daughters (Gen. xix, 30-36) and the following that the wine of old was not intoxicating? "How long wilt thou be drunken? put away thy wine from thee" (1 Sam. i, 14). "And he drank of the wine, and was drunken" (Gen. ix, 21). "The priest and the prophet have erred through strong drink, they are swallowed up of wine" (Isa. xxviii, 7). "And be not drunken with wine" (Eph. v, 18):

533. If the wine of old was not intoxicating, why was it spoken of in condemnation (Prov. xx, 1)?

534. Is not the use of wine as a beverage both sanctioned by the Bible and condemned? But,

535. Taking all the matter in the book, pro and con, is not the preponderance of evidence in favor of its use?

536. Did not the good old righteous Lot, the only man worthy of salvation from the doomed cities of the plain, propose to prostitute his two virgin daughters to the enemies of God? And,

537. Was not the offer by the ungodly declined? And,

538. Did not Lot's daughters afterward prostitute themselves to him (Gen. xix, 4-8, 29-36)?

539. How could Lot's daughters have believed their father the only man living, when they had just left the city of Zoar, to which place the Lord had permitted them to go for safety, while he wreaked out his vengeance on the cities of the plain?

540. Lot's wife, poor creature, having been turned into salt, and that in a grazing country, is it not probable that the old lady has been licked up by the cattle ere this (Gen. xix, 26)?

541. Was it not natural and humanitarian on the part of Mrs. Lot, in her yearnings for the safety of her friends, to look back and see if they were making their escape from the burning city and the wrath of God? And,

542. Was it not a little devilish on the part of God to turn the old lady into salt for so doing?

543. The Lord rained fire and brimstone from out of heaven upon the cities of the plain (Gen. xix, 24).

Is heaven, instead of hell, the storehouse for fire and brimstone ?

544. "The windows of heaven were opened" (Gen. vii, 11). "The windows of heaven were stopped" (Gen. viii, 2). Did not the godly of old believe there were reservoirs of water above, with windows or openings, and that when it rained these were opened by the hand of God, and when it stopped they were by him closed up ?

545. Does not the Old Testament teach revenge ? And,

546. Did not Jesus so understand it, when in referring to the book, he said: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth (Ex. xxi, 24, 25). But I say unto you, That ye resist not evil" (Matt. v, 38, 39) ?

547. Would you not resist evil by resisting the man who would take your purse, debauch your daughter, insult your wife, or take your life ?

548. In view of the command to resist not evil, should you resist the devil ?

549. Were not human sacrifices commanded and accepted by God (Judges xi, 29-40 ; Lev. xxvii, 28, 29 ; 2 Sam. xxi, 8, 9, 14 ; Micah vi, 7) ?

550. Does not the command to offer "sin offerings" on the birth of a child attach sin to motherhood ? And,

551. Therefore, to the perpetuation of the human race (Lev. xii, 5, 6, 7) ?

552. Can you explain the *modus operandi* by which a son is born, or brought into existence two years older than his father, the father being at the time

mentioned forty and the son forty-two (2 Chron. xxi, 20; xxii, 1, 2)?

553. Is the story of the sun and moon (earth) standing still, to prolong the day in human slaughter, within the bounds of reason and natural law (Josh. x, 12, 13)?

554. If the sun and moon, or earth, had stood still, would there not have been a clashing of worlds throughout space?

555. Must not the six hundred men, to have been slain by one man with an ox goad, have been a stupid set (Judges iii, 31)? And,

556. Must they not have stood still to receive the blows?

557. Has not the story, think you, of the throwing down of the walls or fortifications of an enemy by the blowing of rams' horns a greater foundation in wind than in reality (Josh. vi, 4, 5, 20)?

558. Do you believe a man ever lived to the age of nine hundred and sixty-nine years (Gen. v, 27)?

559. How could Samson have caught three hundred foxes? And,

560. How could they have run over the country, through the fields of corn, tied tail to tail, without becoming entangled (Judges xv, 4, 5)?

561. "And the spirit of the Lord came upon him, and he went down to Askelon and slew thirty men" (Judges xiv, 19). Must not the spirit of the Lord have been ferocious, devilish, and desperate?

562. Is a man's strength in his body and muscle, or in his hair (Judges xvi, 19)?

563. Because a man unfortunately loses his hair, should he be forsaken of God (Judges xvi, 19, 20) ?

564. As the faithful of old were possessed of that remarkable power to divide water by stretching out the hand over it, or sticking their feet into it, or by striking it with a mantle, and thus dispensing with the use of bridges and ferry boats, must it not have been a great saving to the tax-payers of the time (Ex. xiv, 21 ; Josh. iii, 13-17 ; 2 Kings ii, 8) ?

565. Invisible power, legerdemain, mesmerism, or a false statement—which : Judges vi, 21 ?

566. " And Joshua said unto the people, Ye can not serve the Lord, he is a jealous God ; he will not forgive your transgressions nor your sins " (Josh. xxiv, 19). Then, why set forth to the people that they can serve the Lord, and that he will forgive their sins ?

567. " There is not a just man upon earth that doeth good and sinneth not " (Eccl. vii, 20). Must not this be discouraging to those striving to carry out the command : " Be ye therefore perfect, even as your Father which is in heaven is perfect " (Matt. v, 48) ?

568. Can man attain to the perfection of God ?

569. If man cannot attain to the perfection of God, why was he so commanded ?

570. Did not the good Lord delight in the slaughter and sacrifice of domestic animals to his own honor and glory, and in the smell of their burning flesh and fat (Gen. viii, 20, 21 ; Num. xviii, 17 ; 1 Kings viii, 5, 63) ?

571. Should an animal be put to death for the

evil propensities or sins of a human (Lev. xx, 15, 16)?

572. Was it not an inhuman act in Abraham, although sanctioned by God, to turn his mistress and child out into the wilderness to starve (Gen. xxi, 9-14)?

573. Did not Abraham prevail upon the Lord God repeatedly to modify his intentions of cruelty (Gen. xviii, 23-32)?

574. Was it consistent in Abraham, in view of his own cruelties, to advise moderation on the part of the Lord?

575. Were not men, under the laws of God, without reason in justice, required to forsake their wives and children (Ezra x)?

576. If an earthly father were to command a son to commit an unprovoked murder, should he obey?

577. Did not the "Father of all" command Abraham to murder his beloved and only son (Gen. xxii, 1, 2)?

578. Must not Abraham have been acting under some hallucination in carrying out a plan to murder his son, similar to that under which Freeman acted in the murder of his beloved daughter, in the belief that he was carrying out the command of God (Gen. xxii, 10)?

579. Could God have been omniscient, having resorted to cruel means to learn the nature or disposition of his own children (Gen. xxii, 12; Deut. viii, 2; Ex. xvi, 4; 2 Chron. xxxii, 31)?

580. "Wherefore my bowels shall sound like an harp" (Is. xvi, 11). What is the inference or meaning of this language from the Lord your God?

581. What think you of such heavenly and logical inspiration as the following? "And when they arose early in the morning, behold, they were all dead corpses" (2 Kings xix, 35). "Whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken even that he hath" (Matt. xiii, 12). "Lord, I believe; help thou mine unbelief" (Mark ix, 24). "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire" (Ex. xii, 10). "And it came to pass, as he was alone praying, his disciples were with him" (Luke ix, 18). "Brethren, I beseech you, Be as I am, for I am as ye are" (Gal. iv, 12). "And it shall come to pass that every one that findeth me shall slay me" (Gen. iv, 14). "And he smelled the smell of his raiment" (Gen. xxvii, 27). "If he be able to fight with me, and to kill me, then will we be your servants" (1 Sam. xvii, 9). "Then shall the trees of the wood sing out at the presence of the Lord" (1 Chron. xvi, 33). "The beast that was, and is not, and yet is" (Rev. xvii, 8). "Let the floods clap their hands; let the hills be joyful together" (Ps. xviii, 8). "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. lv, 12). "He smelleth the battle afar off" (Job xxxix, 25). "The morning stars sang together" (Job xxxviii, 7). "And there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you" (Deut. xxviii, 68). "Gilead abode beyond Jordan; Dan remained in ships; Asher continued on the sea



shore, and abode in his breeches" (Judges v, 17). "Should a wise man utter vain knowledge, and fill his belly with the east wind" (Job xv, 2)? "And they heard the voice of the Lord God walking in the garden" (Gen. iii, 8). "And the Lord plagued the people because they made the calf which Aaron made" (Ex. xxxii, 35). "Who art thou, Lord" (Acts xxvi, 15). "And she answered, I am indeed a widow woman, and mine husband is dead" (2 Sam. xiv, 5). "After whom dost thou pursue? after a dead dog, after a flea" (1 Sam. xxiv, 14)? "No lie is of the truth" (1 John ii, 21). "The king of Israel is come out to seek a flea" (1 Sam. xxvi, 20). "Enoch walked with God, and he was not, for God took him" (Gen. v, 24). "And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit" (Isa. xxiv, 18). "For the invisible things are clearly seen" (Rom. i, 20). "The mountains skipped like rams, and the little hills like lambs" (Ps. cxiv, 4). (Taken too much "rot gut.") "We look not at the things which are seen, but at the things which are not seen" (2 Cor. iv, 18). "Neither fear ye their fear, nor be afraid" (Isa. viii, 12). "Among those that are born of women" (Luke vii, 28). "And I will kill her children with death" (Rev. ii, 23).

582. "Let her drive" (Acts xxvii, 15). "We roar like bears" (Isa. lix, 11). "I am escaped with the skin of my teeth" (Job xix, 20). "It is hard for thee to kick against the pricks" (Acts ix, 5). "Judah is a lion's whelp" (Gen. xlix, 9). "As a dog returneth to his vomit [nauseating], so a fool returneth to his folly" (Prov. xxvi, 11). "I count all things but

ding" (Phil. iii, 8). "They were as fed horses in the morning: every one neighed after his neighbor's wife" (Jer. v, 8). "Ye are grown fat as the heifer at grass, and bellow as bulls" (Jer. 1, 11). "Why should this dead dog curse my Lord the King" (2 Sam. xvi, 9)? "The Cretans are always liars, evil beasts, slow bellies" (Titus i, 12). "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. xxiii, 24). "Ephraim is a cake not turned" (Hosea vii, 8). "We have been with child, we have been in pain, we have as it were brought forth wind" (Isa. xxvi, 18). "Ephraim feedeth on wind, and followeth after the east wind" (Hosea xii, 1). "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke xiii, 32). If we are to take the Bible and Christ as a guide, are we not justified in using slang phrases and ridicule?

583. "And the third day I shall be perfected:" as above. Is it not evident from this that J. Christ, at the time, was imperfect?

584. "Ye have your fruit unto holiness, and the end everlasting life" (Rom. vi, 22). Has everlasting life an end?

585. As the wages of sin are eternal death (Rom. vi, 23), will the sinner ever receive his wages in full?

586. As eternal life is the reward of the righteous (Matt. xxv, 46), will the righteous ever receive their reward in full?

587. Why is God of the male gender, or why of any gender at all, he being able to create living

beings after his own image out of mud or clay (Gen. i, 27 ; ii, 7)?

588. The gender of God being male, is it not reasonable to suppose that man in his imaginations and deceitfulness, had the creating of him instead of woman?

589. The devil being a he instead of a she, is it not reasonable to suppose that man in like manner had the creating of him also?

590. The devil being a he, and there being no account of a she, by what means did devils increase to legions (Luke viii, 30)?

591. If the devil goes about like a roaring lion, seeking whom he may devour, or eat up, why is his voice never heard and his person never seen (1 Peter v, 8)?

592. If the Lord roars like a lion, as does the devil, must he not be possessed of a beastly or devilish nature or disposition (Hosea xi, 10; Isa. xlii, 13)?

593. Did not the Lord God, as also his Son, grant the petitions of devils, as well as of saints (Job i, 12; ii, 6; Mark v, 11-13)?

594. Must not the man within whom abode a legion of devils have been stuffed to dangerous proportions (Luke viii, 30)?

595. There being a legion of devils, five thousand, and only about two thousand hogs, is it any wonder the hogs became so frightened on the forced entrance of these devils into their bodies as to rush violently forward, naturally with a snort, down into the sea, where they perished?

596. What became of the devils that attempted, by Christ's permission, to take up their abode in the hogs? Did they drown with the hogs, or make their escape into some other human being, or elsewhere?

597. Was it right in J. Christ to cause the destruction of so much valuable property just to accommodate a few devils, five or six thousand?

598. Should not Christ have been made to pay the owner for his lost property, which may have been all he possessed and upon the receipts from the sale of which he may have been depending for the support of himself and family and comforts of life?

599. Is it not probable that the owner of the hogs would have commenced action against Christ for their value had the latter not been bankrupt, not having as much as a place of his own to lay his head (Luke ix, 58)?

600. Considering the fact that Christ was forsaken by his father, H. Ghost, before birth, and the contempt common against illegitimate children, and especially against their unfortunate mothers, could Christ, having had no aid from his parents or favors or sympathy from his neighbors, be blamed for having been poor?

601. Was the "King of kings, and Lord of lords" who said (Ps. l, 10), "Every beast of the forest is mine, and the cattle upon a thousand hills," and who said (Haggai ii, 8), "The silver is mine, and the gold is mine," of necessity required to perform his own ablutions and shave with a hired razor (Isa. vii, 20)?

602. If a beard was inconvenient to the Lord God,

he being omnific, should he not have had foresight enough in creating himself to have seen the ill effects of a beard and formed himself accordingly?

603. As you term the church the house of worship, are you not worshipful beings?

604. Is not worship idolatry, no matter what the object worshiped?

605. Could any intelligent human being (much less Infinite Perfection) take pleasure in being worshiped?

606. Can pleasure be added to Infinite Perfection?

607. "Wherefore hast thou stolen my gods? . . . Now Rachel had taken the images" (Gen. xxxi, 30, 34). Were not Laban and Jacob's family worshippers of the Lord God and idols—idolators?

608. Some Christians say that if they did not believe in a hell of eternal torment, they would take their fill of sin. Are not such persons of purity in heart and mind (deterred from wrong only through fear of punishment) already filled with sin?

609. Does not working for or "helping the Lord against the mighty" destroy his omnipotent power (Judges v, 23)?

610. Does not the necessity upon the part of God in putting forth a written book, the Bible, prove a failure or deficiency in his unwritten book, the book of nature?

611. Did not the necessity of putting forth a New Testament prove a deficiency or something wrong in the Old?

612. "For if that first covenant [the Old Testament] had been faultless, then should no place have been sought for the second" (Heb. viii, 7). Does

not this fully settle the question that the Old Testament was faulty ?

613. "The law of the Lord is perfect" (Ps. xix, 7). Does not the above, from the New Testament, show that it was not ?

614. Does not the necessity of improving the Old and New Testament, on the part of man, prove a failure or defects in the book on the part of God ?

615. Why was the new "Word of God" improved before the old ?

616. As the Bible has been revised and improved, should not the book now be called the Improved Word of God ?

617. Can there be a more reliable and profitable study than the Book of Nature ?

618. Is not the Book of Nature one which may be studied to profit by all nations and tongues, and that without revision or translation ?

619. Are not all substances, facts, or truth inherent in or embodied in the Book of Nature ?

620. Can professors or non-professors, holy or unholy, repentant or non-repentant, escape in any way the exactions of the laws of nature, either if violated ignorantly or if violated willfully ?

621. If the Lord God were to relieve any from the natural consequences of the violations of natural law, by forgiveness on repentance, would it not be setting the forces of that law aside, and in violation of his own fixed law ?

622. Can there be anything outside of nature ?

623. Take it for granted that nature embraces all, including man, is not nature sufficient to itself, or

the most efficient law and study to man's progression and welfare ?

624. Did not the Lord God confound the language of his children of earth, lest by their energetic schemes they should effect an entrance into his ethereal or heavenly domains (Gen. xi, 4-7) ?

625. Was, or is, it just in the law-giver to hold the people of all nations and tongues responsible to a law given in but one language, and he having confounded the people in their language ?

626. Could it have been expected by God, even after the most learned had become versed in the various languages, that a correct translation of his law could be had, with an evil-disposed creature of his, with his legions of assistants, loose and on the alert to influence or control the translators ?

627. Are you certain, parson, that the Lord your God understands any of the languages of earth except that of his own production ?

628. Is not the doubt of his being versed in the various languages why the Catholic priesthood speak and pray to him in his own native tongue ?

629. From the nature of the book, the Bible, and in view of the improvements necessitated in it, is it not reasonable to suppose that the devil had something to do in the inspiration to the original writing of it and in the translation of it ?

630. Is it not probable that many of the passages of the Bible herein given and referred to were inspired by the devil and attributed to God ?

631. Would it not be plausible in believing that, as the devil gained a victory over the "Almighty"

in the beginning, he would follow up his success in every conceivable way possible ?

632. Would not the revisers, in improving the "Word of God," have done well to have sifted out or neutralized more of the matter than they did ?

633. The Bible having been improved in translation and revision, can it now be properly called the Word of God ?

634. The Bible having been improved by man, has not man advanced beyond the knowledge and wisdom of his maker ?

635. In Num. xxi, 14, the book of the wars of the Lord is referred to ; in Josh. x, 13, the book of Jasher ; in 1 Kings xi, 41, the book of the acts of Solomon ; in 2 Kings xii, 19, the book of the chronicles of the kings of Judah ; in 2 Chron. ix, 29, the book of Nathan, the book of the prophecy of Ahijah, and the book of the visions of Iddo. These books, with others that might be mentioned, having been lost, is not a part of the "Word of God" forever lost to mankind ?

636. What do you think of the clearness of a book that has been studied for about eighteen hundred years, and the Old Testament more, and is still being studied, and not yet understood, or understood alike, as evinced by the conflicting creeds of Christendom ?

637. Does not the repetition of the same matter throughout the Old and New Testament show conclusively that these books were no more inspired than any other book ever written, or that God acted more foolishly in such useless repetitions than any intelligent human being would have acted ?



638. The nineteenth chapter 2 Kings and thirty-seventh Isaiah being exactly alike, word for word, did not one writer borrow or steal from the other?

639. "Use not vain repetitions" (Matt. vi, 7). Are not the repetitions of the Bible vain?

640. Are not all the words in the Bible in italics additions to the book? And,

641. Were they not added to improve the book, or the "Word of God," and to make sense, if possible, out of nonsense?

642. Have not additions been made to every chapter and to almost every verse of the Word of God so-called?

643. The Bible having been remodeled, added to, and taken from, contrary to the command as given in Deut. iv, 2, must not those guilty of the offense suffer the penalty as given in Rev. xxii, 18, 19?

644. Are there not books or writings in existence much older than the Bible?

645. Is not the book of Job, though not classed as the first, the oldest book in the Bible?

646. Is not the book of Job an allegory? and,

647. Of heathen origin?

648. Paul, in referring to the Old Testament scriptures, said, "Which things are an allegory" (Gal. iv, 24). Is not much of the "Inspired Word of God" allegorical stories?

649. Is not the "Word of God," when read without the italicized words, as "clear as mud?"

650. "The Sunday-school is the nursery of the church." Abolish which, and leave the matter of the Bible to reason and mature thought, and how

long would the churches and creeds of Christendom exist?

651. Cannot a child be taught to believe anything, even from the Christian lie to the existence of a Santa Claus?

652. Is there any authority for the establishment of Sunday-schools either in the Old or New Testament?

653. Are good deeds or good works any more deserving, or required, on Sunday, than on any other day of the week?

654. Is not what is right or wrong one day right or wrong every day?

655. Does not the Bible condemn the distinction of days or the esteeming of one day above another (Isa. i, 13, 14; Rom. xiv, 5; Col. ii, 16)?

656. Is there not a dispute among some of the religious sects as to which is the proper day to be kept—Saturday or Sunday?

657. From among the numerous crucified saviors of the world (sixteen), which was the real or true one, if any?

658. From among many other books, were not the books of the Bible selected, or determined to be the word of God, by ballot?

659. In determining by discussion and ballot which books were the word of God, and which were not, did not the godly compact (at the Council of Ephesus) get into a rumpus over the matter, and pummel one of their number to such an extent that he died in two or three days after?

660. Were not these rancorous priests the ones

who determined for us, or for you, what should be the word of God, and what should not?

661. If there was any inspiration controlling these ecclesiastics in their deliberations, must it not have been from the devil instead of from God?

662. Is it not strange that a plan for the redemption of man should be instituted through the murder or death of an innocent one?

663. If there had been no failure in God's work or plan, would there have been needed any redemption for man?

664. Did not the Lord God manifest peculiar love toward his children of earth by sacrificing his only son begotten by the overshadowing process?

665. Did God the Father manifest any love toward his son, thus begotten, by turning him over to his fiendish children of earth to be reviled, tortured, and slaughtered?

666. "My God, my God, why hast thou forsaken me" (Matt. xxvii, 46)? Did the "Loving Father" answer the question, or pay any attention to the agonizing groans of his dying boy?

667. Must it not be discouraging to "Almighty God" to think that his work, which he pronounced very good, has (from a Christian standpoint) turned out such a lamentable failure? And

668. Must it not be humiliating, as well as discouraging, when he considers that the failure was brought about by one from out of his own household, or heavenly domains?

669. We are told that all things are possible with God (Mark x, 27), and yet are told that it is impos-

sible for God to tell a lie (Titus i, 2). Can God annihilate himself, or throw himself into the air, turn a quadruple somersault, and alight with himself turned inside out?

670. As the "Lord God Almighty" can detach himself into three distinct parts, should he not be able to perform at least the latter feat mentioned?

671. "With God all things are possible" (Matt. xix, 26). "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron" (Judges i, 19). Is not herein manifested God's inability? and

672. A contradiction?

673. Could superior forces have been brought against an All-powerful being?

674. Should not the "Lord God Almighty" have brought out the guns or weapons of his armory (Jer. l, 25) as a means of success?

675. "And Elijah went up by a whirlwind into heaven" (2 Kings ii, 11). "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (John iii, 13). Is not the evidence of a witness in a court of justice, who contradicts himself, wholly thrown aside?

676. "For I have seen God face to face" (Gen. xxxii, 30). "No man hath seen God at any time" (John i, 18). Can both of these statements be true?

677. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . As I hear I judge" (John v, 22, 30). "I judge no man" (John viii, 15). "If any man hear my

words, and believe not, I judge him not, for I came not to judge the world, but to save the world" (John xii, 47). Can you conscientiously say that there are no contradictions in the "Word of God?"

678. Are not the numerous creeds, as founded on the Bible, proof alone of contradictions in the Bible?

679. If the churches "only differ on non-essentials," why are non-essentials essential to division?

680. "A house divided against itself cannot stand" (Mark iii, 25). Is there a house on the face of "God's green earth" with more dissensions and divisions than the House of God, so-called?

681. If the way is so plain that a fool need not err therein (Isa. xxxv, 8), why such a diversity of opinion, and so many ways to the kingdom?

682. There being such a diversity of opinion concerning the "revealed will of God," would it not be well to petition the Almighty to indite another revelation explaining the one already given? "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi, 22).

683. Is not diversity of opinion a law or order of nature?

684. Does not diversity of opinion lead to investigation and progression?

685. Has not diversity of opinion, and its consequent divisions, advanced the Protestant branch of the Christian church? and

686. Has not the Catholic church, on account of unity in belief, remained stationary?

687. As the old house splits, divides, subdivides,

and goes to pieces, are not its adherents advancing, and building upon more natural, progressive, and permanent foundations?

688. Is not error inharmonious?

689. Does not all truth harmonize?

690. "God sent not his son into the world to condemn the world, but that the world through him might be saved" (John iii, 17). "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. x, 34). Could there be any greater condemnation than the sword? and,

691. To the unconverted, a more certain bar to salvation than death?

692. Can foolishness emanate from Infinite Wisdom? and,

693. Weakness from Almighty Power (1 Cor. i, 21, 25)?

694. Would not an earthly father be considered a brute, who, being abundantly able, would not provide for his helpless and inexperienced children unless called upon to do so upon their bended knees, and he knowing their wants or needs better than they know themselves (Matt. vi, 8)?

695. What opinion could you have of an earthly father who considered himself too pure and brilliant for his face to be seen by his own children, and would allow only his most favored one to see his hindermost parts (Ex. xxxiii, 22, 23)?

696. Did not the Lord God command his chosen to afflict themselves, at stated times, continually, to his own honor and glory (Lev. xvi, 29, 31)?

697. "Then I proclaimed a fast there, at the river

of Ahava, that we might afflict ourselves before our God" (Ezra viii, 21). Was not this carrying out the command of God, as referred to above?

698. Were people of this day and age of the world to wallow in dirt, eat ashes, cover their heads with dust and ashes, tear out their hair and beard, tear their clothes from off their persons, lacerate themselves with knives, and afflict themselves in humiliation in various other ways to the honor and glory of their God, as did the godly of old, would they not be considered as fit subjects for the lunatic asylum (Josh. vii, 6; Ezra viii, 21; ix, 3; Ps. cii, 9; Gen. xxxvii, 34; 1 Kings xviii, 28; Jer. vi, 26; xli, 5; xlviii, 37; 2 Sam. i, 11; xiii, 19, 31; Dan. ix, 3; Lam. ii, 10; 2 Kings vi, 30; Joel i, 13; Job ii, 12)?

699. Where a large majority of the children of a large family find their way to the penitentiary, must we not conclude that they have inherited evil propensities or had poor bringing up?

700. If Matt. vii, 14, is true, do not a large majority of God's children of earth find their way to the prison of eternal death?

701. As nothing impure or unclean can enter heaven (Eph. v, 5), can tobacco-chewing and tobacco-squirting clergymen, or others addicted to the unhealthy and filthy habit, ever reach the kingdom?

702. If the righteous are to be kings and priests in heaven, who are to be their subjects; for there can be no kings and priests without subjects (Rev. i, 6; v, 10; xx, 6)?

703. "I will make an everlasting covenant with them" (Isa. lxi, 8). "The everlasting hills" (Gen.

xliv, 26). "And I will bring an everlasting reproach upon you" (Jer. xxiii, 40). "From everlasting to everlasting" (Ps. xc, 2). "I will give unto thee all the land of Canaan, for an everlasting possession" (Gen. xlvii, 8). "These shall go away into everlasting punishment" (Matt. xxv, 46). Is not "everlasting," think you, as to duration, sometimes misunderstood and misapplied?

704. "His master shall bore his ear through with an awl, and he shall serve him forever" (Ex. xxi, 6). "The land that the Lord hath given unto you and to your fathers forever" (Jer. xxv, 5). "They shall be your bondmen forever" (Lev. xxv, 46). "The Lord loved Israel forever" (1 Kings x, 9). "The righteous shall inherit the land, and dwell therein forever" (Ps. xxxvii, 29). "The land that I gave to your fathers, for ever and ever" (Jer. vii, 7). "Prosperity all thy days forever" (Deut. xxiii, 6). "The house that is in the walled city shall be established forever to him that bought it" (Lev. xxv, 30). "God shall likewise destroy thee forever" (Ps. lii, 5). "And shall be tormented day and night forever" (Rev. xx, 10). Is not "forever," as to duration, think you, often misunderstood and misapplied; or does the word "forever," as above, mean any longer in duration than the end of one's life? ("Forever" often conveys the same meaning now as of old. In deeds to real estate it reads: "and he will warrant and defend the title forever.")

705. "Man became a living soul [body]" (Gen. ii, 7). "He hath delivered my soul [body] in peace from the battle" (Ps. lv, 18). "No soul [body] shall



eat blood" (Lev. xvii, 12). "His soul [body] shall be made fat" (Prov. xi, 25). "Meat to relieve the soul [body]" (Lam. i, 11). "Steal to satisfy his soul [body]" (Prov. vi, 30). "Our soul [body] is dried away" (Num. xi, 6). "Ye shall afflict your souls [bodies]" (Lev. xxiii, 27). "Slay souls and save souls [bodies]" (Ezek. xiii, 19). "I saw under the altar the souls [bodies] of them that were slain" (Rev. vi, 9). "And fear came upon every soul [body]" (Acts ii, 43). "The souls [bodies] that came with Jacob" (Gen. xlv, 26). "But if the priest buy any soul [body] with his money" (Lev. xxii, 11). Is not the word "soul," or "souls," think you, often misunderstood and misapplied?

706. "Spirit of jealousy [a jealous mind or disposition]" (Num. v, 14). "A woman of a sorrowful spirit [sorrowful mind]" (1 Sam. i, 15). "In whose spirit there is no guile [in whose mind]" (Ps. xxxii, 2). "The sacrifices of God are a broken spirit [a contrite mind]" (Ps. li, 17). "A faithful spirit [one of a faithful mind or disposition]" (Prov. xi, 13). "Hasty of spirit" [hasty of mind or temper] (Prov. xiv, 29). "He that ruleth his spirit is mightier than he that taketh a city [controls his mind or temper]" (Prov. xvi, 32). "They that erred in spirit [erred in mind or judgment]" (Isa. xxix, 24). "Grieved in spirit [grieved in mind]" (Isa. liv, 6). "Every spirit shall faint [mind overcome with fear, pain, thirst, or hunger]" (Ezek. xxi, 7). "His spirit was troubled [his mind]" (Dan. ii, 1). "I was grieved in my spirit [in mind]" (Dan. vii, 15). "And when the unclean spirit had torn him, and cried with a loud voice, he

came out of him [a person of idiotic mind ; diseased brain ; noisy ; vulgar in speech, and dangerous to himself ; restored to reason]" (Mark i, 26). "Which hath a dumb spirit [a mind, or person, destitute of the power of speech]" (Mark ix, 17). "The child grew, and waxed strong in spirit [in mind]" (Luke i, 80). "When Jesus had thus said he was troubled in spirit [in mind]" (John xiii, 21). "Spirit of wisdom [a mind to acquire knowledge and make proper use of it]" (Eph. i, 17). "Spiritual wickedness [wickedmindedness]" (Eph. vi, 12). "Why should not my spirit be troubled [mind]" (Job xxi, 4). "That ye stand in one spirit [one mind]" (Phil. i, 27). "Let us cleanse ourselves from all filthiness of the flesh and spirit [body and mind]" (2 Cor. vii, 1). "Meek and quiet spirit [of a gentle mind]" (1 Peter iii, 4). Is not the word spirit, think you, often misunderstood and misapplied? Or does spirit, as above, mean anything more than the mind of man?

707. "My daughter is grievously vexed with a devil [suffering the evils of a diseased or disordered mind or brain]" (Matt. xv, 22). "There was a man which had a spirit of an unclean devil, and he cried out with a loud voice [a lunatic, noisy and vulgar in speech]" (Luke iv, 33). "Out of whom the devils [diseases] were departed, sitting at the feet of Jesus, clothed, and in his right mind [restored from the evils of insanity]" (Luke viii, 35). "Power and authority over devils [over diseases]" (Luke ix, 1). "Behold I cast out devils [diseases], and do cures" (Luke xiii, 32). "Have I not chosen you twelve, and one of you is a devil [one of evil disposition]" (John vi,

70). "They brought to him a dumb man possessed with a devil [possessed with disease, one who had lost the power of speech]" (Matt. ix, 32). "Then was brought unto him one possessed with a devil—blind and dumb [suffering the two evils mentioned—blind and dumb—termed a devil]" (Matt. xii, 22). "And they brought unto him those which were possessed with devils [diseases], and he healed them" (Matt. iv, 24). Is not the word devil, think you, often misunderstood and misapplied?

708. Is it not quite certain that the word devil is a perversion, or came from the word evil by adding the *d*, as it is plain to be seen that the word devil, as above, means only evil?

709. "The sorrows of hell [misery] compassed me about" (Ps. xviii, 5). "Thou hast delivered my soul from the lowest hell [body and mind from intense suffering]" (Ps. lxxxvi, 13). "Hell is naked before him [misery]" (Job xxvi, 6). "For thou wilt not leave my soul [the body] in hell [the grave], neither wilt thou suffer thine holy one [the body] to see corruption" (Ps. xvi, 10). "Let death seize upon them, and let them go down quick into hell [the grave]" (Ps. lv, 15). "Which are gone down to hell [the grave] with their weapons of war" (Ezek. xxxii, 27). "The pains of hell [trouble and sorrow] gat hold upon me" (Ps. cxvi, 3). "Out of the belly of hell cried I [a living grave—the belly of a fish]" (Jonah ii, 2). "And thou Capernaum, which art exalted unto heaven [eminence], shall be brought down to hell [misery and degradation]" (Matt. xi, 23). "Upon this rock I will build my church, and the gates of

hell [wickedness] shall not prevail against it" (Matt. xvi, 18). "The child of hell [wickedness]" (Matt. xxiii, 15). "He spake of the resurrection of Christ that his soul [the body] was not left in hell [the grave]" (Acts ii, 31). Is not the word hell, think you, often misunderstood and misapplied?

710. "The heaven to give the rain" (Deut. xxviii, 12). "Water out of heaven" (2 Sam. xxi, 10). "He commanded the clouds from above, and opened the doors of heaven" (Ps. lxxviii, 23). "Who covereth the heavens with clouds" (Ps. cxlvii, 8). "The eagles of heaven" (Lam. iv, 19). "The dew of heaven" (Dan. iv, 15). "Out of heaven shall he thunder upon them" (1 Sam. ii, 10). "The four winds of heaven" (Dan. vii, 2). "The heaven gave rain" (James v, 18). "When heaven is shut up and there is no rain" (1 Kings viii, 35). "Above the earth in the open firmament of heaven" (Gen. i, 20). Is heaven anything more than open space? And,

711. If it is, can you locate it?

712. "When thou art come thither to the city, that thou shalt meet a company of prophets [musicians] coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy [play upon their instruments]" (1 Sam. x, 5). "Who should prophesy [play] with harps, with psalteries, and with cymbals. . . . Who prophesied with a harp [played]" (1 Chron. xxv, 1, 3). Is not the word prophet, or prophets, think you, sometimes misunderstood and misapplied?

713. "I will make thee an eternal excellency, a joy

of many generations" (Isa. lx, 15). "Eternal judgment" (Heb. vi, 2). "Eternal redemption" (Heb. ix, 12). "Eternal damnation" (Mark iii, 29). Is not the word eternal, as to duration, think you, sometimes misunderstood and misapplied?

714. Is the mention of eternal life, or eternal death, or eternal damnation, to be found anywhere in the Old Testament?

715. As eternal torment was no penalty under the old law, can one be punished eternally under the new for acts or sins committed under the old?

716. If the omission, or delay, in doing good is a sin, as theology teaches, is not God himself guilty of sin by the omission, or delay, in bringing forward his plan of redemption and salvation?

717. If none are saved but through the redemption and blood of Christ, what became of the millions who lived and died before his birth?

718. "My lord fighteth the battles of the Lord" (1 Sam. xxv, 28). "After I am waxed old shall I have pleasure, my lord being old also" (Gen. xviii, 12). "Even as Sarah obeyed Abraham, calling him lord" (1 Peter iii, 6). "God hath made me lord over all Egypt" (Gen. xlv, 9). "And the Egyptians will I give over into the hand of a cruel lord, . . . saith the Lord, the Lord of hosts" (Isa. xix, 4). "And the Lord said unto Moses, See, I have made thee a god to Pharaoh" (Ex. vii, 1). "Thou shalt not revile the gods" (Ex. xxii, 28). "For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many" (1 Cor. viii, 5). As human beings were called gods

and lords in times of old, is it not probable that the lords and gods of earth have sometimes been confounded with the lords and gods of heaven?

719. "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings" (Isa. vii, 14-16). Could this have referred to Christ, as set forth from behind your pulpit parapets, as Christ would not have had to learn to refuse the evil and choose the good? And then

720. Could it have referred to Christ, because, before the child should learn to refuse the evil and choose the good, the land was to be forsaken of both her kings, and these kings and kingdoms passed away long before the birth of Christ?

721. It is said that the lifting up of the serpent on a pole in the wilderness, was emblematical of the lifting up of Christ on the cross. What think you of the comparison of a poisonous, fiery serpent to the Son of God (Num. xxi, 8, 9; John iii, 14, 15)?

722. "For unto us a child is born [not will be], unto us a son is given [not will be], and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon

his kingdom, . . . . even forever" (Isa. ix, 6, 7). In view of the above being in the present tense, and the fact that Lord and God was often applied to human beings, and that everlasting and forever meant only to the end of one's life as previously shown, and that this was to take place upon the throne and kingdom of David, which passed away long before the birth of Christ, could the matter have referred to the coming of Christ, as claimed by the clerical guides to eternal felicity?

723. "He was oppressed [not would be], and he was afflicted [not would be], yet he opened not his mouth [in the past tense]; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth [in the past tense]" (Isa. liii, 7). Could this have referred to the coming and crucifixion of Christ, as claimed by the clerical guides to the "great white throne?"

724. What have you to say to the account of celestial beings partaking of earthly food, such as veal, bread, butter, milk, cakes, etc. (Gen. xviii, 6-8; xix, 1-3)?

725. Is not the story of the one cluster of grapes, think you, which, when hung on a pole, it required two men to shoulder and carry, one a little elastic or stretched in its make-up (Num. xiii, 23)?

726. Was there ever a cluster of grapes, think you, so large that a child, sufficiently old to walk, could not carry?

727. Is not the story of a walking-stick bringing forth buds, blossoms, and almonds one which might

be properly classed with the tales of the Arabian Nights, etc. (Num. xvii, 6-8)?

728. Is not the account of an Israelite remaining three days and three nights in the belly of a whale without being digested, and being spewed out safe and sound on dry land, a whopping fish story (Jonah i, 17; Matt. xii, 40)?

729. A whale's throat being no larger than a man's fist, how could the fish have swallowed Jonah, boots, clothing, and all?

730. "And the Lord spake unto the fish, and it vomited out Jonah upon dry land" (Jonah ii, 10). Did the fish understand the language of the Lord God from his ethereal abode in the distance, that he obeyed the command?

731. Jonah was commanded by the Lord God to walk the streets of Nineveh, and cry out, "Forty days and Nineveh shall be overthrown." But as God "repented of the evil that he had said that he would do unto them, and he did it not" (Jonah iii, 10), it laid Jonah in a lie before the Ninevites, which made him mad, and he went to the outskirts of the city and sat down exposed to the burning rays of the sun to bewail his condition, and the Lord, it would seem, to tantalize his victim, caused a parasol, in the shape of a gourd, to immediately grow up, and to extend over his head, while in meditation, to shield him from the sun, and then provokingly caused a worm to gnaw or cut the stalk that it withered, and left him again exposed to the scorching rays of the sun. The Lord then sent a vehement wind against him, which, with the heat of the



sun, caused the poor man to faint, etc. Would not Jonah, in view of the treatment received, have been justified, upon first sight, in drawing his revolver and shooting the Lord God dead on the spot, or walloping him "within an inch of his life?" Read Jonah, the fish story, only four short chapters.

732. Is not the account of a dumb beast speaking the human dialect freely and clearly contrary to nature and indicative of deception and falsehood (Num. xxii, 28, 30; 2 Peter ii, 16)?

733. Do you believe that animals and fowls understood the human language, as indicated in Ezek. xxxix, 17?

734. For the benefit of the human race, and more especially for the benefit of the worthy poor at this time, can you give the material out of which clothing was made in times of old, which, when in constant use, showed no signs of wear at the end of forty years (Deut. xxix, 5)?

735. Do you believe there were fowls in the godly times of old having four legs (Lev. xi, 20)?

736. Is not the story of a sunken ax rising of itself from the bottom of deep water and floating to the shore to be taken out one that it requires saving faith to believe (2 Kings vi, 5, 6)?

737. Has the power of God through his servants so diminished that they are now unable to bring water from out of a rock by striking with a walking-stick (Num. xx, 10, 11)?

738. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening" (1 Kings xvii, 6). No change of diet. Would it not

be well for the Lord God to send a few such birds around at this time for the benefit of the poor and suffering lambs of his flock?

739. "He rained flesh upon them as dust, and feathered fowls like as sand of the sea" (Ps. lxxviii, 27). Would not the Lord God gain the praise of humanity by sending a few such showers for the benefit of the worthy poor of to-day—if not sent in such profusion as indicated above, to be inconsumable and create pestilence by decay?

740. Elijah took passage to his heavenly home in a chariot of fire, drawn by horses of fire (2 Kings ii, 11). Must not Elijah have been a salamander, fire-proof, that he was not consumed?

741. Upon what did the wheels of Elijah's vehicle rest and the horses get a foothold to draw him along and upward?

742. How many stopping-places for change of horses and refreshments between the earth and the kingdom?

743. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv, 50). How does this harmonize with Elijah's bodily ascension?

744. "And there came forth two she bears out of the wood, and tare forty and two children of them" (2 Kings ii, 24). Would it not have been far more fatherly and humane in Elisha to have spoken kindly to those children and given them good instructions, instead of wreaking out his vengeance upon them through the power of the Almighty, and leaving their parents to mourn their loss?

745. "And when the man was let down, and

touched the bones of Elisha, he revived, and stood upon his feet" (2 Kings xiii, 21). Why was not the miraculous power of these bones of the old baldpate to restore the dead to life further tested?

746. "There came forth fingers of a man's hands, and wrote over against the candlestick upon the plaster of the wall" (Dan. v, 5). Is not this what would be classed under modern Spiritualism as a materialization?

747. "Then a spirit passed before my face; the hair of my flesh stood up" (Job iv, 15). If spirits appeared visibly then, what is to hinder them from appearing so now?

748. "But while they made ready, he fell into a trance" (Acts x, 10). "And in a trance I saw a vision" (Acts xi, 5). "While I prayed in the temple, I was in a trance" (Acts xxii, 17). "Falling into a trance, but having his eyes open" (Num. xxiv, 4). If people of a certain temperament became entranced then, saw, conversed, and spoke under certain control, what is to hinder the forces of nature under like circumstances from working in like manner now?

749. "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets" (Rev. xxii, 8). Why condemn modern Spiritualism in the face of so many proofs in "Holy Writ" establishing its truth?

750. "And there appeared unto them Elias, with Moses" (Mark ix, 4; see 1 Sam. xxviii, 3-25, for the appearance of Samuel to Saul). If such things

occurred then, what is to hinder the like now, or have the forces of nature diminished?

751. Why do you affirm spirit existence and sing, "Spirits are hovering round," and deny the proof?

752. Was there not one human being possessed with all the knowledge with which the Most High God himself was possessed (Num. xxiv, 16)?

753. Melchisedec was without father, and without mother, and without the beginning of days, or ending of life (Heb. vii, 3). Is God himself more extensive or eternal than Melchisedec?

754. Can you tell where at this time Melchisedec makes his camping-ground, that we may visit him, form his acquaintance, and have a talk with him of things a million years past?

755. Nebuchadnezzar grazed and lived on grass like an ox; his hair grew out like eagle's feathers, and his nails like the claws of birds (Dan. iv, 33). Were these beastly peculiarities a mark by the mother or inherited from God the Father?

756. A boy is accidentally crushed by a moving train. At his funeral it is said, The Lord gave and the Lord hath taken away; blessed be the name of the Lord. A man throws himself under the wheels of a moving train, and commits suicide. In his obituary notice it is said, The Lord in his wisdom has seen fit to take him away, etc. A child dies of disease, and its death, in like manner, is thrown upon God. (Occurrences known to the writer.) Is not this accusing the Lord God of murder?

757. Are not such deaths contrary to the law of nature, which is, that the child grow to maturity,

reproduce, and live to die of healthy old age—a natural death?

758. Are not all diseases and death, except from healthy old age, brought on by a violation of the laws of nature, either previous to birth (hereditary) or after, and,

759. Is not the penalty which follows such violation natural, and a law of nature also?

760. It is often said that the child is taken away in punishment for the sins of the parents. (The innocent suffering for the guilty.) If this is so, does not Godliness eclipse the devil in his devilishness?

761. Is it not quite probable that our forefathers made a mistake in choosing God as “the one altogether lovely” and the one most worthy to be adored and worshiped, instead of the devil?

762. “Now is the accepted time” (2 Cor. vi, 2), and as “delays are dangerous” why delay the time of revivals for the salvation of souls until cold weather?

763. Are not souls as valuable in warm weather as in cold weather?

764. To be consistent, must you not put forth one continued effort for the salvation of souls, in accordance with your means and physical ability, instead of spasmodical?

765. Would not singing psalms eternally around the “great white throne” become monotonous? and,

766. Would not one wish for a change, to visit hell occasionally, and have a talk with friends of earth?

767. After his death, Lazarus’s decaying body,

covered with putrefied sores, was carried by angels and placed in Abraham's bosom (Luke xvi, 22). Must not the mass of corruption, directly under his nose, have been to Abraham as a smelling-bottle of delectable perfume? and,

768. Must not the carcass have been straining on Abraham's shirt and other garments, encircling him and the corpse?

769. We are taught by "holy writ" that there is a great gulf (Luke xvi, 26) dividing the two notable countries, heaven and hell. In view of this, with all the ingenuity and mechanical skill acquired on earth, is it not probable that the inhabitants of hell, with their already successful leader to guide them on, will, some time in time or eternity, span this gulf with a suspension bridge and march over, and, being far greater in numbers, take possession of the kingdom and throne on the other side?

770. What is the comparative value of land in these two localities—the northern and southern?

771. Are lots, in the center of business, in the city of Hades, lately consolidated with hell, as valuable as in the city of the New Jerusalem, with its streets paved with gold (Rev. xxi, 21)?

772. If this hell and Hades consolidated country should have an overabundance of floating sulphur, may it not, by the energy and industry of its inhabitants, be ditched, and the liquid run off into that great gulf above mentioned, and the country made fertile and to "blossom as the rose?"

773. This hell and Hades country is sometimes termed the bottomless pit (Rev. xx, 3). How long

would it take a falling mortal to reach the bottom of the bottomless pit?

774. Why was the devil, after being locked up in the bottomless pit, let out to deceive the people (Rev. xx, 1-3)?

775. "Therefore hell hath enlarged herself, and opened her mouth without measure" (Isa. v, 14). As hell, or the bottomless pit, has been enlarged or deepened, and her mouth made broader, do you think the place will now admit of the rush, and accommodate the masses who "go in thereat?"

776. Is it not a plausible reason to give, that, as hell has no bottom, the bottom has been knocked out?

777. "As thorns cut up they shall be burnt in the fire" (Isa. xxxiii, 12). "The people shall be as the fuel of the fire" (Isa. ix, 19). In the light of Christianity, must it not be considered a sin to propagate children as fuel to keep up the fires and flames of hell?

778. Would it not be an absolute check upon the resources of hell to cut off production?

779. Do all the children of the sanctified and godly escape hell? And,

780. If not, does it not behoove you, as godly men, to quit supplying the devil with material for the everlasting fires of hell?

781. In view of the rapid production for the devil's kingdom, would you not do well, as a sure check upon the devil's resources, to make eunuchs of yourselves, as commended by Christ (Matt. xix, 12)?

782. The priesthood of the mother church are not

allowed to marry; but as, as is well known and attested, this is not an absolute safeguard against supplying the devil with fuel from this source, would they not do well to take heed to the language of Christ and emasculate themselves also?

783. Is it consistent with Infinite Wisdom and the foreknowledge of the creative power to recommend to make physically imperfect what he himself has made physically perfect?

784. "The Lord so cometh as a thief in the night" (1 Thess. v, 2). "In such an hour as ye think not the Son of Man cometh" (Matt. xxiv, 44). "Surely I come quickly" (Rev. xxii, 20). "But of that day and that hour knoweth no man" (Mark xiii, 32). "But woe unto them that are with child, and to them that give suck in those days" (Luke xxi, 23). In view of the fact, or statement, that the Lord Jesus is to come quickly, and that the immediate time of his coming to wind up the affairs of the earth is not known, and the woe pronounced against the women who may be living at the time and carrying out the command of God, "Be fruitful and multiply" (Gen. i, 28), would it not be well for the men of God, in behalf of the women, to take heed to the advice of the good old bachelor Paul, "It is good for a man not to touch a woman" (1 Cor. vii, 1), or to make eunuchs of themselves "for the kingdom of heaven's sake," as recommended by Christ (Matt. xix, 12)?

785. "And behold I come quickly" (Rev. xxii, 12). "The end of all things is at hand" (1 Peter iv, 7). This language was uttered, or penned, about eighteen



hundred years ago. How long does quickly and at hand mean?

786. Did not the devil gain the whole human race which were upon the face of the earth at the time of the flood, except the eight pious souls who boarded the scow or entered the ark (Gen. vii, 13; 1 Peter iii, 20)? And,

787. Is it not probable that the devil finally gained the captain of the craft, judging from his display of immorality in a drunken debauch and shameful exposure after the landing of the floating pen (Gen. ix, 21, 22)?

788. Did not Noah curse his son Ham and progeny for that for which he alone was to blame (Gen. ix, 25)? And,

789. Do not the gospel-spouters set forth that the blacks of the earth originated by the power of God through the curse of this drunken sot?

790. "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married" (Num. xii, 1). Did not Moses, by marrying a black, favor miscegenation?

791. Is human nature such that one could be happy in heaven while relatives and friends were writhing with pain in the unquenchable fires of hell?

792. "All manner of sin [including murder] shall be forgiven unto men, except sin against the Holy Ghost" (Matt. xii, 31). A fiend murders an unconverted person without a moment's time to repent, and thus gives him a speedy exit from earth to hell. The murderer, having time, repents, and receives the saving grace of God, and from the ending of his life

in prison, or from the end of a rope, receives his passport to a heaven of eternal bliss, where, with a harp in his hand, he views with pleasure (there can be no pain there) his victim across the gulf, suffering the pains of eternal torment. Is this divine justice or a damnable Christian doctrine?

793. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Ecc. xii, 7). Will not this be robbing the devil of his brands or combustible material entire?

794. Is a person pure in mind or honest in thought who refrains from stealing or wrong-doing through fear of the penitentiary?

795. Is a person pure in mind or honest in thought who refrains from stealing or wrong-doing through fear of hell?

796. Would not an impartial God give to every human being evidence as convincing as he gave to Saul and Thomas (Acts xxii, 6-13; John xx, 24-28)?

797. If we are to take no thought for to-morrow (Matt. vi, 34), why take thought for day after to-morrow—eternity?

798. If mankind were to take no thought for to-morrow, how long would yellow-legged chickens or earthly food hold out in dispensing the heavenly (Matt. vi, 31)?

799. Can we come to any other conclusion than that they had use for those things in the house of the Lord in those days (Deut. xxiii, 1)?

800. "As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear" (Prov. xxv, 12). "But the father said to his

servants, Bring forth the best robe and put it on him, and put a ring on his hand" (Luke xv, 22). "I decked thee also with ornaments, and I put bracelets upon thine hands and a chain on thy neck. And I put a jewel on thy forehead and earrings in thine ears" (Ezek. xvi, 11, 12). In considering the beauties of nature in the flowers, etc., and in consideration of the "Word of God," as above, can you consistently condemn the putting on of ornaments?

801. "Whose adorning let it not be that outward adorning of plaiting the hair or wearing of gold" (1 Peter iii, 3). Is there harmony here in this with the above?

802. "I abhor the excellency of Jacob" (Amos vi, 8). The Lord being a person of purity and excellence, why did he abhor the excellency of his servant Jacob; or was he so jealous of his own standing that he wanted none to be excellent but himself?

803. "I love them that love me" (Prov. viii, 17). Must we not infer from this that love must first emanate from man toward God before love can emanate from God toward man?

804. Did not the Puritans, or dissenters from the Church of England, leave their own country and come to this to escape persecutions on account of religious belief? And,

805. Did they not commence persecuting those who believed different from themselves immediately after they landed?

806. To confine one within the limits of a creed, is it not limiting the possibilities of human progression?

807. "Where the spirit of the Lord is there is liberty" (2 Cor. iii, 17). "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i, 8, 9). "Whose mouths must be stopped" (Titus i, 11). Is this what you would call religious liberty?

808. Has not that kind of religious liberty, as found in Deut. xiii, 6-9—a command from God himself—caused much persecution, bloodshed, and misery in the world?

809. Did not the godly Calvin burn Servetus at the stake because of a difference in belief?

810. As the "good Lord" has doomed unbelievers to eternal fire in the next world, have not believers considered it of God's service by giving unbelievers a little fire in this?

811. "That whatsoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman" (2 Chron. xv, 13). "But those of mine enemies which would not that I should reign over them, bring hither, and slay them before me" (Luke xix, 27). Has any but a true believer in God, Ghost, and Son, and all three in one, under the laws of G. Hovah, any right to live?

812. Are there upon record greater persecutions, tortures, cruelties, and butcheries than by Christianity for Christ's sake?

813. Were not people cruelly treated and burnt at the stake for opinion's sake and to the glory of God, even in this our country of boasted "religious liberty?"

814. Why is not the slaughter of heretics carried out to-day, in accordance with the "Word of God," as in the past? Is it because of degeneration, or because of the increased and opposing strength of Infidelity?

815. "But when Peter was come to Antioch I withstood him to the face" (Gal. ii, 11). Was not this a combat between the godly—Peter and Paul?

816. "And the contention was so sharp between them that they departed asunder one from the other" (Acts xv, 39). Are not the contentions among the godly, in their diversified beliefs, much greater now than of old?

817. Would not those of the godly creeds, especially of the Catholic and Protestant (which means protestation), cut the throats of each other, were they not kept in check by the neutral strength of Infidelity?

818. "But he that is least in the kingdom of God" (Luke vii, 28). "The same is greatest in the kingdom of heaven" (Matt. xviii, 4). "He shall be called the least in the kingdom of heaven. . . . The same shall be called great in the kingdom of heaven" (Matt. v, 19). Is there not caste or distinction made in the kingdom of heaven?

819. "And he shall set the sheep on the right hand, but the goats on the left" (Matt. xxv, 33). Then are not the ungodly in the kingdom as well as the saints, with God and the throne between?

820. Is it not probable that the Catholic church, "the mother of harlots," will be placed nearest in front of the throne in the kingdom, where the "all-

seeing eye" can keep watch over them, especially the priesthood?

821. Is it not probable that the Unitarians and Universalists will be found in the distance, outside of all the other creeds, and nearly out of sight of the throne, as they need but little watching?

822. If the Catholic church is the mother of harlots, as the guides to purity and felicity over other routes assert, are not the Protestant churches her offspring or the harlots she has produced?

823. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband" (1 Cor. vii, 14). Then will not all the unbelieving who are married be saved, except where both parties, man and wife, are unbelieving?

824. "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16). Were not women of the godly tribes of old really slaves to their husbands, some having been purchased with money, some by labor, some obtained by barter, some given away by their fathers, some taken by force or stolen, some obtained upon agreement for valiance in battle, and otherwise, but none upon agreement of their own (Hosea iii, 2; xii, 12; Ruth iv, 10; Gen. xxix, 20, 30; 2 Sam. iii, 14; Josh. xv, 16; 1 Kings ii, 17; Judges xxi, 20-23; Deut. xxi, 10-14)?

825. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Ex. xx, 17). Does not this class the wife along with slaves, dumb beasts, and other property?

826. "And Abraham took Ishmael his son [Isaac was his only son (Gen. xxii, 2)], and all that were born in his house, and all that were bought with his money" (Gen. xvii, 23). "If a man smite his servant, . . . and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two he shall not be punished, for he is his money" (Ex. xxi, 20, 21). "Javan, Tubal, and Meshech, they were thy merchants; they traded the persons of men and vessels of brass in thy market" (Ezek. xxvii, 13). "And they cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink" (Joel iii, 3). Was not slavery common to the Israelitish people?

✓ 827. "Servants, be obedient to them that are your masters" (Eph. vi, 5). "Let as many servants as are under the yoke count their own masters worthy of all honor" (1 Tim. vi, 1). "Servants, be subject to your masters" (1 Peter ii, 18). "Exhort servants to be obedient unto their own masters, . . . in all things" (Titus ii, 9). "Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever" (Deut. xv, 17). Is not slavery sanctioned by the "Word of God," the Bible?

828. "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be

your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall be your bondmen forever" (Lev. xxv, 44-46). Was not slavery ordained by God?

829. "And I will sell your sons and daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it" (Joel iii, 8). "And the Lord sold them into the hand of Jabin king of Canaan that reigned in Hazor" (Judges iv, 2). Was not the Lord God himself a dealer in the souls or bodies of men?

830. Was not the slavery of the godly times of old worse than African slavery of modern times; the godly having enslaved their own kind?

831. "When thou comest into a city to fight against it, then proclaim peace unto it" (Deut. xx, 10). What think you of such divinely deceptive instructions?

832. "And it shall be if it make thee answer of peace, and open unto thee, then it shall be that all the people that are found therein, shall be tributaries unto thee, and they shall serve thee" (11th verse). Was not this making slaves of the people through a deceptive scheme by the command of God?

833. "For thus saith the Lord of hosts, the God of Israel: I have put a yoke upon the neck of all these nations" (Jer. xxviii, 14). "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you" (Ezek. xx, 33). If the Lord God sold



his people into bondage, put yokes of iron upon their necks, and ruled over them in fury here upon earth, what may you expect from him when confined within the walls and gates of the New Jerusalem?

834. Were not bond-servants who were guilty of crime spared their lives because they were property, while those that were free for like offenses were put to death (Lev. xix, 20; Ex. xxi, 20, 21)?

835. "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years" (Ex. xii, 40). "And God spake on this wise, That his seed should sojourn in a strange land; and they should bring them into bondage, and entreat them evil four hundred years" (Acts vii, 6). A discrepancy of thirty years. Should not the Lord God have been more careful in his inspirational directions to the writing up of his word?

836. "Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and gave them in full tale to the king, that he might be the king's son-in-law" (1 Sam. xviii, 27). Are people that make choice of such a method of numeration fit for esteem as decent and civilized?

837. "Go tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt" (2 Sam. vii, 5, 6). "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Israel" (Ps. cxxxii, 4, 5). Did not David

manifest kindness, and deserve commendation, in his desire and determination to provide a home for the destitute, a house for the Lord God?

838. After David had provided a home or house for the Lord God, should not his godly brethren, in token of their love and respect, have furnished it with the finest of furniture, and the sisters of the flock with the best of bedding?

839. "The Lord said unto me, I will take my rest, and will consider in my dwelling-place" (Isa. xviii, 4). How often did the Lord, who never grows weary (Isa. xl, 28), take rest?

840. Would not some of the human kind do well, think you, to pattern after the Lord God, by considering in their dwelling-places before entering upon an important or doubtful matter or undertaking?

841. Was not a box called an ark, which was carried about from place to place, prepared for the Lord God as a dwelling-place, or place of habitation (2 Sam. xv, 25)?

842. The Lord slaughtered fifty thousand and three score and ten men, because they, or some of them, looked into the box alluded to—his place of habitation (1 Sam. vi, 19). Is this a sample of the justice, mercy, and loving kindness of your god toward the people of his choice?

843. Could not these men, if possessed of any grit at all, have slaughtered a thousand such murderous and bloodthirsty gods?

844. Would not the survivors of the slaughtered,

had they not been a cowardly set, have lynched this monster of a God on the spot?

845. The Lord having slaughtered such an immense number of people from time to time, must not the country have been densely populated to have furnished material for him to wreak out his vengeance and exercise upon?

846. Uzza, a follower of the Lord, put forth his hand to prevent this same old box from falling from off a cart upon which it was being drawn by oxen as the oxen stumbled, for which the Lord smote him dead on the spot (1 Chron. xiii, 9, 10). This unprovoked murder displeased David, who was officiating in the transportation of the box, and on account of which he declined, through fear of further trouble, to take the thing home to himself, or to his people as previously intended, and sent it away to another place (Verses 11, 12, 13). Would not the people have been justified in jerking this monster of a God from out of the box, in which he abode, and cutting his throat from ear to ear on the spot?

847. Was it consistent in the Lord God, whose habitation was in the box, and who was having a free ride over the country, to get mad without cause, strike out and kill one of the very men who was giving him the ride, and who was guarding against accidents for his own safety?

848. "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and the ark of God is taken" (1 Sam. iv, 17). In the capture of the ark, box, or domicile, was the Lord God therein taken prisoner, or did he make

his escape, or was he from home at the time of the capture?

849. Must not the laws of the land of the godly of old have been very loose, to have permitted Saul to take his daughter, David's wife, and give her to another (1 Sam. xxv, 44)?

850. Was not David living with a multiplicity of wives at the same time (1 Sam. xxvii, 3)?

851. Was not David one after God's own heart (1 Sam. xiii, 14; Acts xiii, 22)?

852. Did not David do that which was right in the sight of the Lord all the days of his life, except in the matter of Uriah (1 Kings xv, 5)?

853. Then was not his having numerous wives right in the sight of the Lord? and,

854. Therefore, did not the Lord God sanction polygamy?

855. It is said by "Holy Writ" that David never sinned all the days of his life, except in the matter of Uriah (1 Kings xv, 5). It is also said by holy writ that David sinned in numbering the people (1 Chron. xxi, 1, 17). Which of these inspired conflicting statements are we to believe?

856. Was not David entitled to special credit for abstaining from women for the space of about three days—that is, if his own statement is to be relied upon (1 Sam. xxi, 5)?

857. "My bowels stink, and are corrupt because of my foolishness. For my loins are filled with a loathsome disease: and there is no soundness in my flesh" (Ps. xxxviii, 5, 7). What was the foolishness

here alluded to by the one "after God's own heart," David?

858. "And David said to Abigail, . . . surely there had not been left unto Nabal by the morning light any that pisseth against the wall" (1 Sam. xxv, 32-34). Would not such language from the one "after God's own heart," by the gauge of common decency, be considered obnoxious?

859. Solomon had seven hundred wives, and sported three hundred women who were not his wives (1 Kings xi, 3). Solomon, by God's authority, was the wisest man that ever lived or should live (1 Kings iii, 12). In view of this, could God have considered it unwise in Solomon in having so many wives and mistresses?

860. In view of the account of David and Solomon and the matter following can there be any doubt that polygamy of old was a recognized institution and approved of by God? "And David took him more concubines and wives out of Jerusalem" (2 Sam. v, 13). "And Lamech took unto him two wives" (Gen. iv, 19). "If a man have two wives, one beloved and the other hated," etc. (Deut. xxi, 15). "Gideon had three score and ten sons, for he had many wives" (Judges viii, 30). "And he had two wives [Elknah]" (1 Sam. i, 2). "And I [the Lord] gave thee thy master's wives into thy bosom" (2 Sam. xii, 8). "He sent unto me for my wives" (1 Kings xx, 7). "And Rehoboam loved Maachah above all his wives and concubines" (2 Chron. xi, 21). "And Jehoida took for him two wives" (2 Chron. xxiv, 3). "The king and his princes, his

wives, and his concubines" (Dan. v, 2). "And Abijah waxed mighty, and married fourteen wives" (2 Chron. xiii, 21).

861. Can you consistently condemn Mormonism without first throwing away your old Jewish polygamous God-book?

862. "If a man beget an hundred children," etc. (Eccl. vi, 3). Could a man beget a hundred children except through polygamy or an adulterous source?

863. A woman after a certain age or period becomes non-productive; a man, if healthy, never. In view of this, and the fact that there are more females than males in the world, does not nature (not the writer) favor polygamy?

864. The Lord's share of the thirty-two thousand captive virgins was thirty-two (Num. xxxi, 35, 40). Was not the Lord a polygamist himself, or worse, an adulterer?

865. In view of the fact that the Lord fought their battles (Josh. xxiii, 10), should he not have had as his share of the captive virgins more than one to every thousand? and,

866. The right of choice?

867. What could have been the distinguishing features enabling the patriarchs to separate so many virgins from the masses in so short a time?

868. "Who can find a virtuous woman? for her price is far above rubies" (Prov. xxxi, 10). In view of this, is it not surprising that so many virgins were found among the captives?

869. But, must we not give as the reason that

these women were of the Midianites, instead of from the ranks of the godly?

870. David's heart being after God's heart, can we not learn something of God's heart, from David's heart, as manifested in 2 Sam. xii, 29-31?

871. What do you think of a search being made throughout all the coasts of Israel for a fair virgin damsel to be used as a warming-pan for David, while lying in bed a little indisposed (1 Kings i, 1-3)?

872. As, to obtain a fair virgin damsel, a search had to be made throughout all the coasts of Israel, must not virginity and beauty have been scarce articles among the godly?

873. "Now Sarai, Abram's wife, bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her; and Abram hearkened to the voice of Sarai" (Gen. xvi, 1, 2). Was not this adultery? and,

874. Would you advise the barren of your flock to adopt the course of this godly pair?

875. "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived" (Gen. xxv, 21. Read to the 26th verse—a "sweet morsel," parson, for your children). Would not Abraham have done better, and promoted morality and virtue, had he gone to the Lord with his troubles, concerning the barrenness of his wife, as did Isaac his son,

instead of bringing upon himself the crime of adultery?

876. Why will not the Lord God work to the salvation of souls as effectually through his local lights as through those who tramp the country or travel?

877. Must not the necessity of hiring traveling trumpeters to stir up the fire of the Lord, to extinguish the fires of hell, or to replenish the churches, be humiliating to the local guides to glory, though they may be as godly, and better morally, than the transient ecclesiastics hired?

878. "Let no man seek his own, but every man another's wealth" (1 Cor. x, 24). Is not this a command against selfishness?

879. Is not the man who works for his own salvation selfish?

880. "The Lord hath a controversy with the inhabitants of the land" (Hos. iv, 1). "For the Lord hath a controversy with his people, and he will plead with Israel" (Micah vi, 2). "But thus saith the Lord, . . . I will contend with him that contendeth with thee" (Is. xlix, 25). "Come now, and let us reason together, saith the Lord" (Isa. i, 18). "Produce your cause, saith the Lord; bring forth your strong reasons" (Isa. xli, 21). "Debate thy cause with thy neighbor" (Prov. xxv, 9). Why will you not, in accordance with the "word of God," defend yourselves or your cause in debate?

881. Did not the Lord God reason and contend with his people, as one man reasons and contends with another?

882. The Lord, in debate with Satan concerning



Job, came down to solid arguments, and submitted rigid tests as proof, to convince his Satanic majesty, but never assailed the character of the individual. Why can you not, in your assaults from behind your pulpit parapets against the position of your opponents, confine yourselves to argument, instead of assailing the character of the individual?

883. Do you not, by assailing the individual, or character of an opponent, manifest inability or lack of argument?

884. If time dates from the birth of Christ, why does the year commence a week later?

885. Can anyone tell when Christ was born, if such a person ever existed?

886. Christ alludes to his being without honor in his own country, among his own kindred, and in his own house (Mark vi, 4). As he had no house of his own, must he not have meant his stepfather Joseph's house?

887. Is it any wonder that there are so many unbelievers at this day and age of the world, when it is considered that Christ had but few followers in his own time, and that when, it is said, he was giving so many convincing proofs of his divinity in the shape of miracles, etc.?

888. "These signs shall follow them that believe: In my name shall they cast out devils [diseases or delirium]; they shall speak with new tongues [various languages]; they shall take up serpents [rattlesnakes and copperheads]; and if they drink any deadly thing [a solution of strychnine or arsenic], it shall not hurt them; they shall lay hands on the

sick [magnetic treatment] and they shall recover" (Mark xvi, 17, 18). In accordance with the signs or evidence which shall follow a believer, is there a believer or Christian on the face of the earth to-day?

889. As miracles were performed for the benefit of mankind of old, why are they not performed for the benefit of mankind now?

890. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv, 12). Unless you can perform miracles—turn water into wine, feed multitudes on four or five biscuits and one or two minnows and have more grub left than on hand before grace, raise the dead, and do greater works than were done by Christ, are you not, as by the word of God above, hypocrites instead of believers?

891. "If ye shall ask anything in my name, I will do it" (John xiv, 14). Can you not ask and command the power of God, and establish your faith to the world by your works in working a few impossibilities or miracles in evidence as of old?

892. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove" (Matt. xvii, 20). Is there one on the face of the earth who can, by faith, remove even a grain of mustard-seed?

893. How much faith is a grain of mustard-seed capable of wielding?

894. Would not one with sufficient faith to remove hills and mountains command big pay in removing such obstacles out of the way in the grading of railroads, etc.?

895. If you do not realize the promises of Christ in these respects, how can you expect to realize his promises in any other respect?

896. Is it not a fact, or so recorded, that Jesus's own brothers, by consanguinity, were unbelievers in him or in his divinity (John vii, 5)?

897. Was not Christ considered insane by his own friends (Mark iii, 21)?

898. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi, 25). Is there not a little exaggeration manifested here, think you, by the inspired writer, when we consider that Christ's work on earth extended only through a space of about three years before he "passed in his checks" or "gave up the ghost," and that the earth would contain quite a library of books, if piled as high as the moon the world around?

899. "I will search Jerusalem with candles" (Zeph. i, 12). As the Lord could not, like a cat, see in the dark, would he not have done well to have made his search in the daytime?

900. "The spirit of man is the candle of the Lord" (Prov. xx, 27). Does not the candle of the Lord shine but dimly in many of his saintly candlesticks?

901. "I will do better unto you than at your beginnings" (Ezek. xxxvi, 11). Is it not natural for an earthly father to do the best he can for his children at all times? and,

902. If your heavenly father was possessed of the same parental feelings, would he not do the same by his?

903. "I do not this for your sakes, O house of Israel, but for mine holy name's sake" (Ezek. xxxvi, 22). Was not the God of the Jews a very selfish and conceited kind of a God?

904. "I have been young [surprising], and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. xxxvii, 25). "My God, my God, why hast thou forsaken me" (Mark xv, 34). "Bartimeus sat by the highway side begging" (Mark x, 46). "There was a certain beggar named Lazarus" (Luke xvi, 20). Were Christ, Bartimeus, and Lazarus righteous or unrighteous?

905. "The prophet is a fool, the spiritual man is mad" (Hos. ix, 7). Did the Lord God mean by this to condemn the prophets and spiritually-minded people?

906. According to Matt. v, 22, whoever calls another a fool is in danger of hell fire. The Lord God having called the prophet a fool, and Christ having called his hearers fools (Matt. xxiii, 17), are not these two parts of the triune God, if not the Ghost, in danger of hell fire or a hot brimstone bath?

907. "Agree with thine adversary quickly" (Matt. v, 25). Therefore, parson, should you not at once agree with the devil?

908. Could not the Lord God have occupied his time to better advantage than watching the fall of sparrows as brought down with the gun by the

sportsman or otherwise, and counting the hairs on the heads of the people (Matt. x, 29, 30)?

909. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix, 24). Then why did the Lord God hazard the souls of his servants Abraham, David, Solomon, Job, and others, by heaping riches upon them (Gen. xiii, 2; xxiv, 35; 1 Chron. xxix, 28; 1 Kings iii, 13; Eccl. v, 19)?

910. The Lord himself being very rich, owning the cattle on a thousand hills (Ps. l, 10), and who says (Hag. ii, 8), the gold and silver is mine, if ever he reaches the kingdom, will it not be as by a tight squeeze through the eye of a needle?

911. Was it manly, if it was godly, in Christ to term a woman a dog because, in the providence of God or of himself, she was born a Greek (Mark vii, 26, 27)?

912. "Jesus said unto her, Woman, what have I to do with thee" (John ii, 4)? Was it becoming in Christ as a man, to say nothing of him as a God, to thus address his mother? and,

913. Was it in accordance with his own doctrine or command—"Honor thy father and mother" (Matt. xix, 19)?

914. "For the children of this world are in their generation wiser than the children of light" (Luke xvi, 8). Should we not tally one for the Lord Jesus in this truthful assertion? and,

915. Are not those who neglect this world in drafting Babel towers or bridges to another, acting unwisely?

916. Can there be a better preparation for another world, should there be one, than to prepare for this?

917. Do you really know any more about a future life than a suckling child?

918. "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, thou art careful about many things: but one thing is needful; and Mary hath chosen that good part [Christ] which shall not be taken away from her" (Luke x, 40-42). Was it just or equitable on the part of Mary to throw all the work upon Martha in dressing the chickens, or undressing them, in preparing the dinner, etc., while she sat in the parlor courting that good part which she had chosen?

919. "If I should say, I knew him not, I should be a liar like unto you" (John viii, 55). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii, 33). "Ye are of your father the devil" (John viii, 44). Is it any wonder that Christ brought trouble upon himself by using such language as the above toward the people?

920. How long would a gospel-spouter at this age of the world retain an audience, were he to use such language toward his hearers as was used by Christ?

921. "Now we know that thou hast a devil" (John viii, 52). "And many of them said, he hath a devil, and is mad" (John x, 20). In listening to such utterances as were common to Christ, is it any wonder that people came to the conclusion that he

was possessed of a devil (evil) or was mad (crazy)?

922. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). Is not this in itself sufficient to prove that the Lord Jesus was really insane?

923. "If I had not come and spoken unto them, they had not had sin. . . . If I had not done among them the works which none other man did, they had not had sin" (John xv, 22, 24). "Sin is not imputed where there is no law" (Rom. v, 13). "For by the law is the knowledge of sin" (Rom. iii, 20). "Where no law is, there is no transgression" (Rom. iv, 15). Then did not the coming of Christ and the giving of the law establish sin and open up the way to eternal death instead of to eternal life?

924. But God be thanked, that ye were the servants of sin" (Rom. vi, 17). Does not this strengthen the above, in the establishment of sin by God through Christ and the law?

925. "The strength of sin is the law" (1 Cor. xv, 56). Does not this still strengthen the above position?

926. If without the law of the Lord there is no sin, why send the law to the heathen, and thus open up to them the way to eternal death?

927. Do not tobacco and whisky and immorality follow Christianity to the heathen lands wherever it goes?

928. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of

heaven" (Matt. xviii, 3). As little children are void of knowledge, understanding, and reason, must we not become as fools to be converted and escape the wrath of God?

929. "Would to God you could bear with me a little in my folly." "I speak foolishly." "I speak as a fool." "I am become a fool" (2 Cor. xi, 1, 21, 23; xii, 11). "By the foolishness of preaching." "The foolishness of God" (1 Cor. i, 21, 25). "We are fools for Christ's sake" (1 Cor. iv, 10). Does not the language of Paul confirm the above position, that we must become as fools in order to become the followers of Christ and obtain an entrance into the kingdom of eternal bliss?

930. "Knowledge puffeth up" (1 Cor. viii, 1). "Beware lest any man spoil you through philosophy" (Col. ii, 8). "The wisdom of this world is foolishness with God" (1 Cor. iii, 19). "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (Eccl. i, 18). In view of this and the preceding, would it not be well to at once abolish the schools of the world and raise up fools to the glory of God and as a surety to the kingdom of heaven?

931. "Wisdom is the principal thing, therefore get wisdom" (Prov. iv, 7). How does this harmonize with the above?

932. "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. ii, 2). Is this why and how Paul became a fool for Christ's sake?

933. Did not Adam commit a fatal blunder, and



against the command of God, by partaking of the "tree of knowledge?"

934. "Answer not a fool according to his folly. . . . Answer a fool according to his folly" (Prov. xxvi, 4, 5). Must not the inspired writer, if not a fool himself, have been inspired by an "infinite" Fool?

935. "For my people are foolish, . . . and they have none understanding" (Jer. iv, 22). Shall we not tally another for the Lord God, in this truthful statement?

936. "If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things? . . . They which preach the gospel should live of the gospel" (1 Cor. ix, 11, 14). Was not Paul a little miffed, think you, because of having given good preaching and received poor pay?

937. "I robbed other churches, taking wages of them, to do you service" (2 Cor. xi, 8). Then did not Paul manifest greediness, by soliciting in such a rabid manner additional pay to that by such robbery received?

938. "Ho, every one that thirsteth, come ye to the waters; . . . come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. lv, 1). Can the gospel be free, until the laity dispense with salaried gospel-spouters and do their own preaching?

939. Parson, can you tell how wine and milk or other commodities can be *bought* or *sold* without money and without price?

940. "It is good for a man not to touch a woman"

(1 Cor. vii, 1). If Paul's position in this is correct, and were it adhered to, or carried out, what would become of the human race?

941. "I say therefore to the unmarried and widows, it is good for them if they abide even as I . . . Art thou loosed from a wife? seek not a wife" (1 Cor. vii, 8, 27). Did not Paul oppose and discourage marriage?

942. Could there be opened up a more sure way to prostitution and whoredom than to discourage or abolish the system of marriage?

943. "Have we not power to lead about a sister, a wife, as well as other apostles" (1 Cor. ix, 5)? Did not Paul mean by this to lead about in his travels a sister of the flock, or the wife of some one else, as he had no wife of his own?

944. Did not Paul justify his course, for which he had evidently been taken in task, on the ground that other apostles took the same liberty of love with the "sistering" of the flock that he did? And,

945. In this did he manifest individuality, independence, or manhood?

946. Can we not see as a result of Paul's position against marriage the evidences of adultery, even against himself?

947. "Let him do what he will, he sinneth not; let them marry" (1 Cor. vii, 36). Would you be willing for your sons and daughters to take heed to Paul's instructions in this?

948. "Defraud ye not one the other, except it be with consent for a time" (1 Cor. vii, 5). When this consent by the parties or priest is had, does it not

devolve upon each to do his best in fleecing or swindling the other?

949. "My belly is as wine which hath no vent; it is ready to burst" (Job xxxii, 19). Are not such "inspirational" sentences sufficient to cause a burst of laughter?

950. "David danced before the Lord with all his might" (2 Sam. vi, 14). Must not the Lord have been pleased with the "tripping of the fantastic toe" in the old, regular Virginia hoe-down, plantation style?

951. "Let them praise his name in the dance" (Ps. cxlix, 3). Have the godly degenerated, that they do not praise the Lord God by rattling their clogs in the dance now?

952. Was not David's wife justified in taking him to task for dancing before his servant girls (and the Lord) in a nude state (2 Sam. vi, 14, 16, 20)?

953. But as the God of love found no fault with such procedure, must we not conclude that he considered it all O. K.?

954. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, a day's journey round about the camp, and two cubits high upon the face of the earth" (Num. xi, 31). Quails, a land bird, blown from the sea. Quails over three feet deep for thirty miles round about the camp. In reason and consistency can the story be true?

955. Why such a waste of food on the part of the Lord God, when his chosen were suffering for want of food from time to time?

956. Please explain how one's days can be prolonged by the robbing of birds' nests (Deut. xxii, 6, 7)?

957. "Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan" (Judges xii, 6). Was this not making a novel use of the password to detect by the brogue the nationality or the tribe to which one belonged? and,

958. Was it not on the part of the godly a cowardly, murderous, and unmanly procedure?

959. "The Lord rideth upon a swift cloud" (Isa. xix, 1). "The clouds are the dust of his feet" (Nahum i, 3). Then does not the Lord (who is "everywhere present") ride upon the dust of his feet?

960. "Heaven is my throne, and the earth my footstool" (Isa. lxvi, 1). If the Lord God has legs which reach from the seat of his throne to the earth, and his pads rest upon the earth as a footstool, can you give the dimensions or number of boots or shoes he wears, or does he go barefooted?

961. When the Lord God puts his pads down upon the earth, his footstool, is there not danger of his crushing some of the human kind?

962. "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God" (James iv, 4). Without being friendly to the world, how do you expect to bring the world to God?

963. "He that is unjust, let him be unjust still:

and he which is filthy, let him be filthy still" (Rev. xxii, 11). Can this inspirational advice be considered good advice to give, either for this world or "the world to come?"

964. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii, 15). "Woe be unto the pastors that destroy and scatter the sheep" (Jer. xxiii, 1). Are there not many ravening wolves prowling about now in sheep's clothing and scattering the sheep, as manifested by the bleating of ewe lambs of the flock?

965. The crimes of preachers, as brought to light through but three or four newspapers during the space of seven years, from 1876, in the United States, foot up to 2,053. Out of this number 1,113 were reported as against girls and women. (See the pamphlet entitled, "Crimes of Preachers.") Are not the ministers of grace, shepherds of the flock, and guides to purity and glory, as a class, considering numbers, the worst class of people extant?

966. Parson Brownlow, in his book published during the rebellion, said—and his remarks would have applied as well to the ministry of the North as the South: "I bring the charge of political preaching and praying against the great body of the clergymen in the South, irrespective of sects; and I have no hesitancy in saying, as I now do, that the worst class of men who make tracks upon Southern soil are Methodist, Presbyterian, Baptist, and Episcopal clergymen, and at the head of these for mischief are the Southern Methodists." Again he says: "Here, as in all parts of the South, the worst class of men

are preachers." Does not this, from a Tennesseean, one of your own ilk, a minister of Christ, go to confirm the above position?

967. Would not the clergy do well, in accordance with Matt. vii, 3, 4, to pull the clods out of their own eyes before attempting to pull the specks out of the eyes of others?

968. Among a population of four hundred millions in heathen China, as reported, there is less crime than in the little Christian state of New York. Why this difference in morality in favor of heathendom over Christendom?

969. "Thus saith the Lord concerning the prophets that make my people err. . . . Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel. . . . They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets divine for money" (Micah iii, 5, 9, 10, 11). Would not the above be applicable to the avaricious, hypocritical guides of to-day, who set forth from their pulpits that salvation is free?

970. "The simple believe every word" (Prov. xiv, 15). Is not this your experience, parson, in expounding the "word of God?"

971. "And there appeared a great wonder in heaven: a woman clothed with the sun" (Rev. xii, 1). Is there any other account of a woman, clothed or unclothed, reaching the kingdom, or being found within the "pearly gates," than through the dream or vision, as here given, of "John the revelator?"

972. "The Lord reigneth" (1 Chron. xvi, 31). "God reigneth over the heathen" (Ps. xlvii, 8). "The Lord God omnipotent reigneth" (Rev. xix, 6). "God ruleth in Jacob unto the ends of the earth" (Ps. lix, 13). "He ruleth by his power forever" (Ps. lxvi, 7). If the Lord God Omnipotent reigns and rules, why does he not govern or control to his liking?

973. "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death" (Ex. xxxv, 2). Why do you not observe and seek the enforcement of this law?

974. "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Ex. xxxv, 3). Why do you not observe this law?

975. "The daughter of any priest, if she profane herself by playing the whore, she profaneth her father [no consideration for the mother]: she shall be burned with fire" (Lev. xxi, 9). Why do you not urge the enforcement of this law?

976. The penalty for teaching or enticing to other beliefs is death (Deut. xiii, 6-9). Why do you not endeavor to execute this law?

977. "If a man be found lying with a woman married to an husband, then shall both of them die, both the man that lay with the woman, and the woman" (Deut. xxii, 22). Why do you not advocate the execution of this law?

978. "If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and

lie with her ; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die " (Deut. xxii, 23, 24). Why do you not advocate the execution of this law ?

979. " He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord " (Deut. xxiii, 1). Why do you not enforce against such unfortunates this law ?

980. " A bastard shall not enter into the congregation of the Lord ; even to his tenth generation " (Deut. xxiii, 2). Punishment of the innocent for the guilty. Why do you not observe this law ?

981. " Thou shalt not lend upon usury " (Deut. xxiii, 19). " Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion " (Ezek. xxii, 12). " He that hath committed abominations, hath given forth upon usury, and hath taken increase : shall he then live ? he shall not live " (Ezek. xviii, 12, 13). Why do you not advocate against your godly bankers and usurers the execution of this law ?

982. " Thou knewest that I reap where I sowed not, and gather where I have not strewed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury " (Matt. xxv, 26, 27). Did not the teaching of the Son concerning usury conflict with that of the Father ?

983. " Thou shalt not suffer a witch to live " (Ex. xxii, 18). Why do you not observe this law, as did the faithful of the past, by burning, hanging, drowning, and otherwise putting to death such as were



then termed witches, but now classed as mediums, clairvoyants, etc.?

984. "Salute one another with an holy kiss" (Rom. xvi, 16). As this part of the "divine law" is comparatively pleasant and easy to observe, why do you not observe it in public, without distinction of sex, instead of so much with discrimination in an unholy manner in private, as divulged by the bleating ewe lambs of the flock?

985. "Thou shalt not bring the hire of a whore or the price of a dog into the house of the Lord thy God" (Deut. xxiii, 18). "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii, 15). Why do you not, by ceasing to solicit, and by declining aid from dogs, whoremongers, or the ungodly without to run your godly institutions, observe this law?

986. "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien" (Deut. xiv, 21). Does the fear of the penitentiary deter you from the observance of this law?

987. "Every moving thing that liveth shall be meat for you" (Gen. ix, 3). Shall is imperative, therefore, to carry out the law, must you not include in your grub buzzards, toads, grasshoppers, worms, and all forms of animal life?

988. Does not that section of the law, as found in Lev. xi, forbidding the use of certain kinds of animal food, conflict with the above?

989. "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets; then thou shalt cut off her hand, thine eye shall not pity her" (Deut. xxv, 11, 12). Could you, without pity, execute against a loving wife for putting forth the most effective means of rescuing her husband from the danger of a battered nose, a black eye, and the chances of death, this law?

990. "And Er, Judah's first born, was wicked in the sight of the Lord; and the Lord slew him [guilty of murder under his own law—"Thou shalt not kill"]. And Judah said unto Onan, go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed would not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord; wherefore he slew him also" (Gen. xxxviii, 8, 9, 10). "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. . . . And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall

call him, and speak unto him ; and if he stand to it, and say, I like not to take her, then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house " (Deut. xxv, 5-9). Would you endeavor to enforce this law ?

991. Is it not a damnable law that would enforce a man to marry his brother's wife against his will, and that without release in case he has a wife ?

992. " If a man shall take his brother's wife, it is an unclean thing ; . . . they shall be childless " (Lev. xx, 21). Here we have a law requiring a man, under certain penalties, to marry his deceased brother's wife, to raise up children, and from the same book of the law we find to marry a brother's wife is an unclean thing, and the penalty, " They shall be childless. " What do you think of such God-given, harmonious, or inharmonious laws ? And,

993. Is it true that such who marry are childless ?

994. " If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them : then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, . . . and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ; . . . and all the men of his city shall stone him with stones, that he die " (Deut. xxi,

18-21). Dare you advocate the execution of this law?

995. "They found a man that gathered sticks upon the Sabbath day: and the Lord said unto Moses, The man shall be surely put to death" (Num. xv, 32-36). Why do you not urge against the guilty in this respect the execution of this law?

996. Why do you free moral agents and pilots to glory procure the arrest of boys for playing marbles upon the Sabbath day, or take heed to minor offenses or affairs, and let the railroad and steamboat companies and the United States government, who transport, distribute, and deliver mail matter upon the Sabbath day, and others, with gospel-expounders, who drive their avocations upon that day, go unnoticed?

997. Is it consistent in you to advocate the cessation of labor on Sunday when you pay for labor performed on that day, in generating gas or electricity to light your God-houses, while you emit gas or heavenly light from behind your pulpits?

998. "An idle brain is the devil's workshop." All except sky-pilots and a few others being thrown out of employment on Sunday, is there not more devilment or wickedness practiced upon that day, in the gambling-hells, grog-shops, and other places of resort, than upon any other day of the week?

999. Would it not be better morally if each individual, firm, or corporation, were to fix their own days for rest and recreation?

1,000. Is the compulsion of religious worship or

observances in accordance with your doctrine of free moral agency?

1,001. Would compulsory worship be satisfactory to the Lord your God?

1,002. "And they worshiped the sun toward the east" (Ezek. viii, 16). "For the Lord God is a sun" (Ps. lxxxiv, 11). Did not the "Son [sun] of God" originate from sun-worship?

1,003. Did not Sun-day take its name from the day upon which the sun was worshiped?

1,004. "Every one that curseth his father or mother, shall be surely put to death" (Lev. xx, 9). Why do you not put forth your best efforts to enforce the execution of this law?

1,005. Under the laws of God a man displeased with his wife may write her a bill of divorcement, place it in her hand, and turn her out of his house (Deut. xxiv, 1-3). Why do you not advocate the observance of this law?

1,006. "The man that committeth adultery with another man's wife, . . . the adulterer and the adulteress shall surely be put to death" (Lev. xx, 10). If this law were now enforced, would not some of the wolves as shepherds of the flock receive their doom through a jerk and slip-knot at the end of a rope?

1,007. "If a man lie with his father's wife, . . . both of them shall surely be put to death" (Lev. xx, 11). Are there any in this ungodly age of the world so destitute of rectitude as to violate and require the execution of this law?

1,008. "If a man lie with his daughter-in-law,

both of them shall surely be put to death" (Lev. xx, 12). Must not the godly of old have been an ungodly or beastly set to have required such a law?

1,009. "If a man lie with mankind, as he lieth with a woman, both of them shall surely be put to death" (Lev. xx, 13). What could have been the status of the progeny of God at this time to have required such a law?

1,010. "If a man take a wife and her mother, they shall be burnt with fire, both he and they" (Lev. xx, 14). Do not the laws of God prove the greatest depravity of man at the time the Lawgiver governed personally upon earth—"For the kingdom is the Lord's: and he is governor among the nations" (Ps. xxii, 28). In his perambulations "the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. xxxiii, 11)?

1,011. "Every man shall be put to death for his own sins" (Deut. xxiv, 16). Are the sins of the clerical guides so great that they fear being brought under the ban of this law, that they do not seek its enforcement?

1,012. "If a man lie with a beast, he shall surely be put to death" (Lev. xx, 15). My God, parson!—or your God—I have no further questions to ask upon these "God-given laws." They are growing too beastly for an Infidel. But, to embody a question, I will ask: Does it speak well of the inherent and transmittible properties of a being under the necessity of giving such laws to his own offspring?

1,013. "The law of the Lord is perfect" (Ps. xix, 7). Would not the observance of the laws of God

to-day, perfect or imperfect, send one to the penitentiary or gallows?

1,014. Have not the laws of God been justly set aside or superseded by the laws of man?

1,015. "The tree is known by his fruit" (Matt. xii, 33). What think you of the "Tree of Life," from which emanated such abominable fruit, as portrayed in and throughout your God-given book?

1,016. "And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the hight of it are equal" (Rev. xxi, 16). A city of monstrous proportions, a city one thousand and five hundred miles high. Would not such a city be liable to be swept by cyclones?

1,017. Besides all manner of precious stones used in the erection of the city (the New Jerusalem, or heaven), the streets are of pure gold (Rev. xxi, 21). Was not the Lord God a little extravagant, think you, in his outlays upon the city?

1,018. Would not streets of silver have been good enough for mortals, or once mortal, to walk upon?

1,019. The streets being of gold, will not this, think you, be a temptation to the greedy saints to steal away the precious metal whenever opportunity presents?

1,020. As there are fallen angels in the old heaven (2 Peter ii, 4), is it not probable that there will be fallen saints in the new?

1,021. Were not a part of God's ministering angels angels of evil (Ps. lxxviii, 49)?

1,022. "If a man be ignorant, let him be ignorant" (1 Cor. xiv, 38). Then why preach to him what you claim to be a doctrine of enlightenment?

1,023. "Let your women keep silent in the churches; if they will learn anything, let them ask their husbands at home" (1 Cor. xiv, 34, 35). But if they have no husbands, or if their husbands are numskulls and possess less knowledge than they themselves, then what?

1,024. "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16). "I suffer not a woman to teach" (1 Tim. ii, 12). "Let your women keep silent in the churches. . . . They are commanded to be under obedience" (1 Cor. xiv, 34). "Even as Sarah obeyed Abraham, calling him lord" (1 Peter iii, 6). Is the "Word of God" in favor of equal rights or equal privileges in running the race or traveling the road to eternal life?

1,025. "For he hath put all things under his feet" (1 Cor. xv, 27). Would it not have been better for the Lord Jesus Christ to have elevated all things to the level of his head, or understanding?

1,026. "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor. xii, 7). Was not the devil of benefit to Paul individually, as well as (in consummating the scheme of salvation) to mankind generally?

1,027. "And there shall be no night there" (Rev. xxii, 5). "These are they which came out of great tribulation. . . . Therefore are they before the throne of God, and serve him day and night" (Rev.



vii, 14, 15). There is no night there ; yet they are to serve God there day and night. How is this for harmony ?

1,028. "The pestilence that walketh in darkness" (Ps. xci, 6). Did this refer to those pestilential vermin which walk in darkness and suck blood from our bodies while taking rest in sleep ?

1,029. "His anger endureth but a moment" (Ps. xxx, 5). "For ye have kindled a fire in mine anger which shall burn forever" (Jer. xvii, 4). Is forever but a moment ?

1,030. "Draw nigh to God and he will draw nigh to you" (James iv, 8). Would it not be well for the "God of All" to first draw nigh to his children that they may be prompted to draw nigh to him ?

1,031. Do not people receive the same consolation in other religious beliefs that you do in yours ?

1,032. By placing lightning rods upon your gospel-shops, or God-houses, and insuring against loss by fire and tornadoes, do you not manifest lack of confidence in the Lord your God, who, according to his word, directs the lightning, the fire, and the wind (Job xxxvii, 3 ; Ps. cxlviii, 8) ?

1,033. As the Lord God of all controls, or directs, the elements, why does he use fire, lightning, and wind so discriminately against the houses dedicated to his worship ?

1,034. "Ask ye now and see whether a man doth travail with child" (Jer. xxx, 6). "His breasts are full of milk" (Job xxi, 24). What is the meaning intended to be conveyed by these items of "inspiration?"

1,035. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). Are you possessed of this hatred, as in evidence of the love of God and a follower of Christ?

1,036. Are the inducements to Christianity very encouraging?

1,037. "Whoever hateth his brother is a murderer" (1 John iii, 15). In view of this and the above did not Christ encourage murder?

1,038. Is the above requirement, to hate father and mother, in accordance with the command: "Honor thy father and mother" (Matt. xix, 19)?

1,039. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii, 12). [Shall, is imperative.] "Take my yoke upon you, . . . for my yoke is easy and my burden is light" (Matt. xi, 28, 30). Is persecution a burden which is light?

1,040. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you" (Matt. v, 11). "We glory in tribulations" (Rom. v, 3). Then, should you consider these questions to be persecutions, or tribulations, should you not shout glory to God for the blessings thus received?

1,041. "It must needs be that offenses come" (Matt. xviii, 7). [Must, is imperative.] Then, should you consider these questions to be offenses, is not the writer, by propounding them, carrying out a decree of your Lord and Savior?

1,042. "Adam was not deceived, but the woman

being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing" (1 Tim. ii, 14, 15). Then will not the virtuous old maids, and the barren, go to the devil?

1,043. "The Lord hath created a new thing in the earth, A woman shall compass a man" (Jer. xxxi, 22). Can you tell, parson, in what way she encircled the gentleman?

1,044. "Hereafter shall the Son of Man sit on the right hand of the power of God" (Luke xxii, 69). Has the power of God a right hand?

1,045. "And thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous" (Ex. xxiii, 8). Parson, do you take any gifts at donation parties, or from any other source?

1,046. "He giveth to the beast his food, and to the young ravens which cry" (Ps. cxlvii, 9). Would he not do well to give to the lambs of his flock when *they* cry?

1,047. "Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children" (Ps. cix, 12). Is not this a hard saying to come from the one after God's own heart?

1,048. "The Lord hath sworn by his right hand" (Isa. lxii, 8). Who administered the oath?

1,049. "But I say unto you, Swear not at all" (Matt. v, 34). Do the teachings of the Son harmonize with the practices of the Father?

1,050. In the genealogy of Christ, as given by Matthew, but five women are mentioned. Tamar, who seduced her father-in-law, and prostituted herself to him (Gen. xxxviii, 6-26). Rahab, a common

prostitute (Josh. vi, 17). Ruth, who slyly crawled under the bedding or skirts of a near kinsman while asleep; who, during the night discovering some one by his side, was somewhat frightened; but on learning who it was said: "Blessed be thou of the Lord, my daughter: . . . fear not; I will do to thee all that thou requirest." And on her leaving in the morning, which was before it was light, he said: "Let it not be known that a woman came into the floor." Yet, so pleased was she over the affair, she told her mother-in-law "all that the man had done to her" (Ruth iii, 7, 16). Bath-sheba, the wife of Uriah, who prostituted herself to the one after God's own heart, David (2 Sam. xi, 3, 4). And Mary, who became *enciente* before marriage, by one Mr. Ghost, resulting in a young son of a ghost, called the Son of God (Matt. i, 18, 20). In the genealogical record we find on the male side, Abraham, who prostituted his wife to King Pharaoh for gain and tried the same dodge upon King Abimelech (Gen. xii, 10-20; xx, 1-6). Isaac, one after his father's own heart, who practiced the same deceptive schemes with his wife that Abraham, his father, did with his (Gen. xxvi, 6-10). Jacob, who was of that moral type, had to be purged for his iniquity and sins (Is. xxvii, 9). David, one after God's own heart, who was a polygamist, an adulterer, and a murderer (1 Sam. xxv, 42, 43; 2 Sam. v, 13; xi, 3, 4, 14-17; xii, 31). Solomon, the wisest man who ever lived, or should live, who was a polygamist and adulterer of the grossest type known to history (1 Kings xi, 1-3). Manasses, who caused "more evil than did the nations whom the

Lord destroyed" (2 Kings xxi, 9). Amnon, who did evil in the sight of the Lord, as did his father Manasses, and was slain in his own house (2 Chron. xxxiii, 22, 24). The others in the lineage are but barely mentioned, and but few outside of the genealogical list, and hence nothing is known of their characters. What do you think of the pedigree of your Lord and Savior Jesus Christ?

1,051. What do you say to the conflict in the genealogy of Christ, as given in Matt. i and Luke iii?

1,052. It is sometimes objected to by the clerical guides to paradise, the taking or making use of isolated passages of scripture by non-professors. An isolated passage, or paragraph, may embody the whole meaning. But why do you ministers of grace take isolated passages as texts, or an isolated passage as a foundation for a whole discourse?

1,053. We learn in Isa. vii, 18, 19, that the Lord would hiss to bring the flies which were in the rivers of Egypt and the bees which were in the land of Assyria together. (Evidently to destroy vegetation.) Would not whistling, think you, have been more charming and attractive to those insects than hissing?

1,054. Were flies amphibious in those days, living in and out of water?

1,055. A. joins the church as a means of benefiting himself in business. B. joins because his friendly and solicitous neighbors, C., D., and E., have joined. F. is a mechanic, who joins as a means of obtaining employment and making a living. G. joins because he wishes to gain the respect and win the affection

of a lady member. H. is a widow, who joins because she has her eye on Deacon Pogram, who, it is said, is rich. I. joins because he wishes to work himself into the good graces of Widow Bedott, who is a member, and who, it is said, was left a fortune by her husband. J. is one of the lower nines, and joins that he may become respected and one of the upper tens. K. joins to gain the confidence of the people, that he may the more effectually drive his business or fleece his neighbors. L. is the noted Mr. Lucifer, who is urged to join, and is taken in, because his great popularity and pleasing manners, it is thought, would increase the membership of the church. M. is a merchant, though not a member, who donates ten dollars to the Lord as a business transaction, believing that bread cast upon the waters (Eccl. xi, 1) will return not many days hence with accumulation. N., though not a member, being a clothier, when called upon by the ladies of the flock, in their cheerful and winning ways, donates a suit of clothes to the godly parson, expecting to derive more than the amount in profits from the custom of the flock consequent upon such liberality. O. is an office-seeker, who joins, or attends church regularly, and sits in the "amen corner," to gain favors and votes. P. is a banker, who joins to gain confidence and increased deposits, as a means of laying up treasures upon earth and preparatory to an emigration to Canada. Q. joins, or attends, church as a place of resort or pastime. R. joins, or attends, for sociability and to see and to be seen. S. joins because the church is a fashionable and popular institution, and he wishes

to be on the popular side and to become popular himself. Take from the church the resources from the devil, or the ungodly, through festivals, grab-bag and lottery entertainments, etc., and as above mentioned, and remove from it all hypocrites, and what becomes of its popularity?

1,056. Is it not popularity or the hope of gain in some way that makes hypocrites?

1,057. As people are taken into the fold here on earth upon probation, will they be taken into the fold in heaven on probation?

1,058. "Cursed is everyone that hangeth on a tree" (Gal. iii, 13). "He that is hanged is accursed of God" (Deut. xxi, 23). "Whom ye slew and hanged on a tree" (Acts v, 30). Then was not Jesus Christ accursed of God?

1,059. "Make to yourselves friends of the mammon of unrighteousness" (Luke xvi, 9). Do you consider this inspirational advice good advice to give?

1,060. "For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. vii, 8). "When he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears" (Heb. xii, 17). Can you see any conflict here in the "inspired word?"

1,061. "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. x, 41). Then, is it not an easy matter for the ungodly to gain an entrance into the kingdom of "eternal bliss?"

1,062. "But if any provide not for his own, and

especially for those of his own house, he hath denied the faith, and is worse than an Infidel" (1 Tim. v, 8). Did not Paul hold unbelievers in greater esteem than negligent Christians? But,

1,063. How could it be expected by Paul that a true and faithful follower of the Lamb would provide for earthly wants in disregard to the command of his master, who said: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. vi, 25)?

1,064. "Rejoice evermore. Pray without ceasing. In everything give thanks" (1 Thess. v, 16-18). Can you rejoice when your wife or child is at the point of death?

1,065. Can you pray without ceasing, or while taking rest in sleep?

1,066. Can you give thanks to God in your own misfortunes or in the misfortunes of others?

1,067. "And I, if I be lifted up from the earth, will draw all men [no women] unto me" (John xii, 32). Has Christ, from the time of his crucifixion until now, drawn more than a very small fraction of the human race?

1,068. "When a man hath taken a new wife [which implies an additional one], he shall not go out to war, . . . but shall be free at home one year" (Deut. xxiv, 5). If this had been the law at the commencement of our intestine war, and polygamy the custom, could not one have avoided conscription, or going to war, by taking a new wife from year to year until the war ended?

1,069. "Ye shall not round the corners of your



heads" (Lev. xix, 27). Were the heads of the godly, in the godly times of old, block-heads, having corners?

1,070. The express companies, in their stipulations of agreement with shippers, say they will not be held responsible for loss or damage by the acts of God. Is not this a libel against God?

1,071. "And the Lord met Balaam, and put a word in his mouth" (Num. xxiii, 16). At what point upon the globe did the Omnipresent God meet Balaam?

1,072. "For thou, even thou only, knowest the hearts of all the children of men" (1 Kings viii, 39). "He knoweth the secrets of the heart" (Ps. xliv, 21). "And Moses said unto the people, Fear not: for God is come to prove you" (Ex. xx, 20). "For the Lord your God proveth you" (Deut. xiii, 3). "For thou, O God, hast proved us" (Ps. lxi, 10). "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, to know what was in thine heart" (Deut. viii, 2). If the Lord God Omniscient knew the hearts and secrets of the children of men, why did he adopt measures to find out what was in their hearts?

1,073. Was not forty years a long time for the Lord God, through such an ordeal, to learn the hearts or nature of his own children?

1,074. "When your fathers tempted me, proved me, and saw my work" (Ps. xcv, 9). "And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said [doubted his word or ability], behold, I will put a fleece in the floor; and if the dew

be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand, as thou hast said, and it was so. . . . And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once [still doubted]: let me prove, I pray thee, but this once with the fleece," etc. (Judges vi, 36-40). God used means to prove man, and man used means to prove God. Was it not more consistent in man, who is finite, to prove God, than for God, who is infinite, to prove man?

1,075. "Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes" (Judges i, 6). Would it not have been less cruel, in these godly men, and more humane, to have cut off his head?

1,076. "And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore" (1 Sam. iv, 7). If the God of the Jews was not wanted in the camp of the Philistines, why did they not kick the intruder out, and force him back to his own quarters with the people of his choice?

1,077. "Be not righteous over much. . . . Be not over much wicked" (Eccl. vii, 16, 17). Should not righteousness and wickedness be indulged in in moderation?

1,078. "Bloody and deceitful men shall not live out half their days" (Ps. lv, 23). "I have seen the wicked in great power, and spreading himself like a green bay-tree" (Ps. xxxvii, 35). "There is a just

man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness" (Eccl. vii, 15). "Wherefore do the wicked live, become old, yea, are mighty in power" (Job xxi, 7). Should not the Lord God have reviewed occasionally, as he went along with his inspirational writings, to prevent such conflicts as herein seen?

1,079. "I was envious at the foolish, when I saw the prosperity of the wicked. . . . They are not in trouble as other men. . . . Behold, these are the ungodly, who prosper in the world; they increase in riches" (Ps. lxxiii, 3, 5, 12). "Wherefore doth the way of the wicked prosper? wherefore are all they happy?" (Jer. xii, 1). May not the prosperity of the wicked, so-called, lie in the fact that they work for this life and humanity as all-sufficient, instead of taking heed to the command, "Take no thought for to-morrow," etc.?

1,080. "The wicked shall not inhabit the earth" (Prov. x, 30). Have not the wicked inhabited the earth all along from the time of the victory by the devil over the "Almighty" in the potato patch or garden?

1,081. "Destroy them with double destruction" (Jer. xvii, 18). "Twice dead" (Jude xii). To die twice, or to destroy with double destruction, must they not have been destroyed, reproduced, and destroyed again?

1,082. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. vi, 25). "Labor not for the meat which perisheth" (John vi, 27). In

view of this, the language of J. Christ, would it not be ungodly on the part of the godly to do any kind of work for a living, even to dispensing for the purpose to a "dying world" the grace of God?

1,083. Were the above command observed by the godly, would they not have to depend wholly upon the charities of the ungodly for subsistence? Or,

1,084. If they relied upon the Lord God for support, "The Lord will feed them" (Hosea iv, 16), as instructed in the same chapter, would they not starve to death?

1,085. "There shall no evil happen to the just" (Prov. xii, 21). "They were stoned [the righteous], they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented" (Heb. xi, 37). "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (Job ii, 7). "And they stoned Stephen" (Acts vii, 59). "And when they had laid many stripes upon them [Paul and Silas], they cast them into prison" (Acts xvi, 23). "And he sent, and beheaded John in the prison" (Matt. xiv, 10). "And they crucified him" (Matt. xxvii, 35). Were these men, including J. Christ, just or unjust?

1,086. "Those that seek me early shall find me" (Prov. viii, 17). "They shall seek me early, but they shall not find me" (Prov. i, 28). "Many I say unto you, will seek to enter in, and shall not be able" (Luke xiii, 24). Should not the Lord God have been more careful in guiding the pen through

the hand of his inspired penman, that such conflicts as here seen might not have occurred?

1,087. "Buy the truth and sell it not" (Prov. xxiii, 23). If the godly were not allowed to sell the truth, but commanded to buy, must they not of necessity have had to buy the article of the ungodly?

1,088. Must truth, inherent in all things, be regarded as a commodity to be bought and sold?

1,089. "Wherefore we would have come unto you, even I, Paul, once and again, but Satan hindered us" (1 Thess. ii, 18). Why was not Satan, by the power of God through the godly, kicked out of the way?

1,090. "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. i, 20). If Paul had power to deliver unto Satan, why was it that he had not power (when Satan hindered) to deliver from Satan?

1,091. If delivering unto Satan learned one not to blaspheme, why was not this course practiced more extensively as a corrective measure?

1,092. "Count it all joy when ye fall into divers temptations" (James i, 2). Then why the language, "Watch and pray, that ye enter not into temptation" (Matt. xxvi, 41)?

1,093. "A good name is better than precious ointment" (Eccl. vii, 1). "Woe unto you, when all men shall speak well of you" (Luke vi, 26). Is not the "Word of God" like a "two-edged sword," cutting both ways, or "like a harp with a thousand strings," upon which can be played any tune by one

acquainted with the instrument and the manipulation of the strings?

1,094. "And then shall they see the Son of man [not of God] coming in a cloud, with power and great glory. . . . Verily I say unto you, this generation shall not pass away, till all be fulfilled" (Luke xxi, 27, 32). As that generation has long since passed away, has not the time for the second coming of Christ passed away also?

1,095. It is often asked by the clerical lights to glory, "If you destroy Christianity, what will you give us in its place?" Is not truth a good substitute for falsehood and error?

1,096. "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver" (Ps. lxxviii, 30). The "Word of God" in this is a little peculiar; but does it refer prophetically to the "Bulls of Wall Street," and to their subjects, as calves?

1,097. "And the Lord said unto me, Let it suffice thee; speak no more unto me of this matter" (Deut. iii, 26). Is it not plain, from such reproachful language, that the Lord God was being bored by a crank (Moses)?

1,098. "The Lord make thee a curse and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell" (Num. v, 21). Would it not be well, parson, to take the above for a text to a sermon and explain the meaning?

1,099. "I am one that bear witness of myself;" "Though I bear record of myself, yet my record is

true" (John viii, 18, 14). "If I bear witness of myself, my witness is not true" (John v, 31). Is not the evidence of a witness in court who contradicts himself wholly set aside?

1,100. "The God of Peace" (Rom. xv, 33). "And his name shall be called . . . the Prince of Peace" (Isa. ix, 6). "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. x, 34). Can you see consistency and harmony here in the "Inspired Word of God?"

1,101. "The prayer of faith shall save the sick" (James v, 15). "He heareth the prayer of the righteous" (Prov. xv, 29). "The desire of the righteous shall be granted" (Prov. x, 24). "Before they call I will answer" (Isa. lxv, 24). Then were not the prayers for Garfield from the unrighteous and faithless?

1,102. Do your prayers amount to anything more than to tell your "Omniscient God" how good he is, how powerful he is, how wicked his children of earth are, and what you want him to do?

1,103. "God heareth not sinners" (John ix, 31). Is not this the reason, think you, why your prayers for Garfield were not heard?

1,104. If "God heareth not sinners," why do you sinners exhort sinners to call upon him?

1,105. Is it equitable to pay as much for one hour's as for twelve hours' labor, as set forth in Matt. xx, 1-16?

1,106. Is it equitable, as illustrated by Christ, to award a lifelong laborer in the vineyard of the Lord

the same only as to him who has labored but one hour? (References as last above.)

1,107. Does not Christ's position in the matter of awards tend to delay labor in the service of the Lord until the "eleventh hour?"

1,108. "So the last shall be first, and the first last" (Matt. xx, 16). May not this be an inducement to delay until the last hour in order to be first in the kingdom?

1,109. "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii, 12). "Recompense to no man evil for evil. . . . Be not overcome of evil, but overcome evil with good" (Rom. xii, 17, 21). Then why this conflicting language: "Then shall ye do unto him, as he had thought to have done unto his brother" (Deut. xix, 19). "They shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God" (Ezek. xxxix, 10)?

1,110. "The Lord is my shepherd; I shall not want" (Ps. xxiii, 1). "There is no want to them that fear him" (Ps. xxxiv, 9). "They wandered about [the righteous] in sheep-skins, and goat-skins; being destitute" (Heb. xi, 37). Is not destitution want?

1,111. "And they cast lots, as well the small as the great, according to the house of their fathers, for every gate" (1 Chron. xxvi, 13). Were not lottery schemes first inaugurated and established by the godly of old?

1,112. "But I speak this by permission, and not of commandment" (1 Cor. vii, 6). "That which I



“speak, I speak it not after the Lord” (2 Cor. xi, 17). Are not whole chapters of “Paul’s inspired writings” the uninspired “Word of God?”

1,113. “Sorrow is better than laughter: for by the sadness of the countenance the heart is made better” (Eccl. vii, 3). Is this why so many of the godly put on long, doleful faces, or gloomy countenances?

1,114. “And Sarah said, God hath made me to laugh, so all that hear will laugh with me” (Gen. xxi, 6). Would it not have been more in harmony with the above had God made Sarah with a propensity to mourn, instead of to laugh?

1,115. “The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail” (Isa. ix, 15). Are not the head and the tail of the beast always connected?

1,116. “Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers” (Isa. xlvii, 2). What is the meaning of this inspirational or God-given composition?

1,117. “O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen” (Jer. x, 24, 25). Is there not manifested in these instructions from the finite to the infinite, selfishness, and hatred toward others?

1,118. Why did Mr. L. J. Christ term two of his apostles sons of thunder (Mark iii, 17)?

1,119. “In my Father’s house are many mansions: if it were not so, I would have told you. I go to

prepare a place for you " (John xiv, 2). Is not this an indication that his Father's house, or mansions within his house, were somewhat out of order, and needed some fixing up, or preparation, such as sweeping out, dusting off, arranging furniture, etc.?

1,120. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John xx, 23). In this, was not the Infinite governed by the actions or decisions of the finite?

1,121. "And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes" (Mark v, 30)? If virtue could go out of the Omnipotent, one-third part of the Eternal Triune God, by a touch, as electricity from a battery, how many times touching would it require to relieve the consolidated Gods, or Tripartite God, Father, Son, and Ghost, of all virtue he, they, or the God-head possessed?

1,122. If virtue passed from Christ to man simply by a touch, would not the touching of his garments have been an excellent process for the healing of the people?

1,123. Is not to tax that which is evil virtually licensing or sanctioning an evil? Therefore,

1,124. To avoid sanctioning an evil, should not the revenue be drawn from that only which is good, with an effort to abolish the bad?

1,125. Should anything which is evil in any way be sanctioned, licensed, or protected by the government?

1,126. Should not whatever is protected by the government aid in support of the government?

1,127. As the churches are protected by the government, should they not share by taxation the expense of the government?

1,128. "O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv, 25). Should we, Parson, make fools of ourselves by believing all the prophets or priests have spoken to-day?

1,129. "And it was given unto him to make war with the saints, and to overcome them" (Rev. xiii, 7). Who could have given this power, but the Lord God himself?

1,130. "Who hath measured the waters in the hollow of his hand" (Isa. xl, 12). Was this done by one swoop or scoop, or how many times filling his hand was required to complete the measurement?

1,131. "He weighed the mountains in scales, and the hills in a balance" (Isa. xl, 12). Did the Omniscient God do this to ascertain their actual weight for his own satisfaction?

1,132. Was Fairbanks's, or whose make of scales was used by the Lord God in poising the hills and mountains?

1,133. Did the Lord God handle a crowbar, or by what means did he detach the hills and mountains from the earth in order to weigh them?

1,134. "Thus saith the Lord; for three transgressions of Israel, and for four, I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes;

that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid to profane my holy name" (Amos ii, 6, 7). Must not these Israelites, chosen of God, have been a damnable godly set?

1,135. "If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door, then let my wife grind unto another, and let others bow down upon her" (Job xxxi, 9, 10). This was a candid statement by the good old Job, but might not Mrs. Job, without the patience of Job, have had decided objections to such an arrangement or proposition?

1,136. "So she caught him, and kissed him, and with an impudent face said unto him, I have peace-offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. . . . With her much fair speech she caused him to yield, with the flattering of her lips she forced him" (Prov. vii, 13-21). Can you not give this to your children, parson, as a "sweet morsel" to "roll under their tongues?"

1,137. "For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses" (Ezek. xxiii, 20). Parson, is not

the "Inspired Word" beautiful to read and contemplate?

1,138. "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood" (Prov. v, 3, 4). Have you had any experience or observation, parson, with the end or aim of a strange woman, that you can verify the statement?

1,139. "And they found among the inhabitants of Jabesh-gilead four hundred young virgins that had known no man by lying with any male" (Judges xxi, 12). Is not the number more, think you, than could have been found among their own godly tribes? and,

1,140. By what means did they test the virginity of these women, or learn their true condition in this respect?

1,141. "And when he was come into his house, he took a knife and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel" (Judges xix, 29). What do you think of such procedure by a servant of the Most High? .

1,142. "Behold now behemoth, which I made with thee; he eateth grass like an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar; the sinews of his stones are wrapped together. . . . He is the chief of the ways of God" (Job xl, 16, 17). What, or who was this peculiar monster, "the chief of the ways of God?"

1,143. "And one hath committed abomination with

his neighbor's wife ; and another hath lewdly defiled his daughter-in-law ; and another in thee hath humbled his sister " (Ezek. xxii, 11). Could such beings have emanated from a God of purity and Infinite Wisdom ?

1,144. " And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in thy sight. . . . Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith " (Ezek. iv, 11-15). Would you recommend this bread receipt, from the Lord God, to the housewives of your parish, especially if you were accustomed occasionally to dine with them ?

1,145. " But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you " (Isa. xxxvi, 12). Would not the revisers or translators have done well, parson, to have expunged all such passages from the " Word of God ?"

1,146. " Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts " (Isa. iii, 17). If the Lord God was still living, or on earth, and were he to be fooling around the women of our time for the purpose of such discovery, whether the daughters of Zion or not, would not some one, think you, of the male gender, " put a bead on him," or give him a black eye ; or would not the women

themselves be apt to give him a lesson with the broomstick or hot water?

1,147. "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. . . . Thou shalt betroth a wife, and another man shall lie with her" (Deut. xxviii, 27, 30). To say nothing of his loving-kindness in sending the itch, botch, and other blessings, is not this another case of forced adultery on the part of "Infinite Wisdom?"

1,148. "And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night" (Gen. xxx, 15, 16). To say nothing of the bargain between the two wives of the godly Jacob, I will ask, parson, if you see to it that your children read "the best of all books—the Bible?"

1,149. "When Judah saw her he thought her to be an harlot, because she had covered her face. And he turned unto her by the way and said, Go to, I pray thee, let me come in unto thee (for he knew not that she was his daughter-in-law); and she said, What wilt thou give me that thou mayest come in unto me" (Gen. xxxviii, 15, 16). What do you think of such a procedure by one of the most prominent pillars of the Lord in godliness?

1,150. "And it came to pass in the time of her travail that, behold, twins were in her womb. And it came to pass when she travailed that the one put out his hand, and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass as he drew back his hand that, behold, his brother came out, and she said, How hast thou broken forth? this breach be upon thee" (Gen. xxxviii, 27-29). [An accusation against an unconscious babe.] Would not the above add to the knowledge in obstetrics, and be of interest to the midwives of your parish?

1,151. "Let him kiss me with the kisses of his mouth, for thy love is better than wine. . . . A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts. . . . Thou art fair, my beloved, yea, pleasant: also our bed is green. . . . I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples, for I am sick of love. His left hand is under my head, and his right hand doth embrace me. . . . My beloved is mine, and I am his. . . . By night on my bed I sought him. Thy teeth are like a flock of sheep. . . . Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. . . . Thou hast ravished my heart. . . . My beloved put in his hand by the hole of the door, and my bowels were moved for him. . . . I am sick of love. . . . My beloved is white and ruddy. . . . His head is as the



most fine gold, his locks are bushy and black as a raven. . . . His cheeks are as a bed of spices—as sweet flowers; his lips like lilies. . . . His belly is as bright ivory. . . . His legs are as pillars of marble. . . . His mouth is most sweet, yea, he is altogether lovely. . . . Thy thighs are like jewels. . . . Thy navel is like a round goblet. . . . Thy belly is like an heap of wheat. . . . Thine eyes like fish pools. . . . Thy nose is as the tower of Lebanon. . . . [Rather steep.] How fair and how pleasant art thou. . . . I am my beloved's, and his desire is toward me. . . . I would kiss thee, yet I should not be despised. . . . His left hand should be under my head, and his right hand should embrace me. . . . Love is strong as death; jealousy is cruel as the grave. . . . [A good saying.] If a man would give all the substance of his house for love, it would utterly be contemned" (From Solomon's Song, so-called). In view of the matter above, and the other of the like character the book contains, do you consider the Bible a book fit to be placed in the hands of children, especially if they are required to read it?

1,152. "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat" (Lev. xxvi, 29). "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee" (Deut. xxviii, 53). "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend" (Jer. xix, 9). "So we boiled my son and did eat

him" (2 Kings vi, 29). "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury" (Lam. iv, 10, 11). "Who giveth food to all flesh" (Ps. cxxxvi, 25). Did not your loving father establish cannibalism by the food he gave and enforced upon his chosen of earth?

1,153. "For it was of the Lord to harden their hearts [as of the Egyptians] that they should come against Israel in battle, that he might destroy them utterly" (Josh. xi, 20). Why did not the God Omnipotent destroy them himself individually, and thus save many of his chosen ones who must, of necessity, have fallen in battle?

1,154. Was the Lord God of hosts ever known to do any work himself individually?

1,155. Has not the bloody work of the Lord, all along, been accomplished through his obedient servants?

1,156. Is it not probable that, when the followers of the Lord thought they were working under the command of their master, they were working through, or under, their own imaginations?

1,157. "Behold, I will stir up the Medes against them" (Isa. xiii, 17). "And the Lord God stirred up an adversary unto Solomon. . . . And God stirred him up another adversary" (1 Kings xi, 14, 23). "The Lord stirred up against Jehoram the spirit of the Philistines" (2 Chron. xxi, 16). Was not the Lord God of the Jews continually stirring

up strife between the people to bring about war and bloodshed?

1,158. "Prepare slaughter for his children" (Isa. xiv, 21). "I will bring them down like lambs to the slaughter" (Jer. li, 40). "He hath delivered them to the slaughter" (Isa. xxxiv, 2). Would it not have been well to have slaughtered this God of slaughter and thus put an end to slaughter?

1,159. "The God of love and peace" (2 Cor. xiii, 11). "The Lord is a man of war" (Ex. xv, 3). Does your God-given book in all things harmonize?

1,160. "But Shion, king of Heshbon, would not let us pass by him, for the Lord thy God hardened his spirit, and made his heart obstinate" (Deut. ii, 30). Was not the Lord God accustomed to hardening the hearts of the people of neighboring nations, and stirring up strife that he might, through his chosen, wreak out his vengeance upon them?

1,161. "Beat your plow-shares into swords, and your pruning hooks into spears" (Joel iii, 10). "Cursed be he that keepeth back his sword from blood" (Jer. xlviii, 10). Was not the "God of peace" in for war and blood?

1,162. "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight" (Ps. cxliv, 1). Should not the "God of love and peace" have taught the reverse, that his old inspired word might have harmonized with the new: "Peace, good will toward men" (Luke ii, 14)?

1,163. "Thus saith the Lord God of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good" (Jer. xxxix, 16).

"This evil is of the Lord" (2 Kings vi, 33). Can evil emanate from Infinite Love and Perfection?

1,164. "Whithersoever they went out, the hand of the Lord was against them for evil" (Judges ii, 15). "I did stamp them as the mire of the street" (2 Sam. xxii, 43). Were not the pads or feet of the Lord God brought into use against his offspring as well as his hands?

1,165. "I will bring evil upon all flesh, saith the Lord" (Jer. xlv, 5). Does not this include mankind from the beginning to the ending of the human race?

1,166. "The inhabitants of Moroth waited carefully for good; but evil came down from the Lord" (Micah i, 12). Is not evil as an element the same, whether it comes down from the Lord out of heaven, or up from the devil out of hell?

1,167. "Thus saith the Lord: Behold I frame evil against you, and devise a device against you" (Jer. xviii, 11). Did not the Lord God of the Jews excel all other gods of the world in framing evil devices against the people?

1,168. "Shall there be evil in a city, and the Lord hath not done it" (Amos iii, 6)? Will you please answer this divinely inspired question?

1,169. "Thus saith the Lord, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives" (2 Sam. xii, 11). Was not this compulsion by the Lord against virtue and chastity?

1,170. "Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jeru-

salem and Judah, that whosoever heareth of it, both his ears shall tingle " (2 Kings xxi, 12). Should not the ears of this God of evil, wrath, and vengeance have been made to tingle with a brickbat?

1,171. "I will put my hook in their nose, and my bridle in their lips" (2 Kings xix, 28). Would it not have been well for the people to have put a hook in the snout of the Lord God and a bridle in his jaws, with a strong one at the reins to curb him up a little in his devilishness or wickedness?

1,172. "And the anger of the Lord was kindled against Uzzah, and God smote him for his error; and there he died by the ark of God" (2 Sam. vi, 7). As error does not imply guilt, does one for the committal of an error deserve death?

1,173. "O Lord, why hast thou made us to err from thy ways, and hardened our heart?" (Isa. lxiii, 17). Was it consistent with Infinite goodness and wisdom to harden the hearts of the people, as with Pharaoh, and cause them to err, and then kill them because they did err?

1,174. "I am full of the fury of the Lord; I am weary with holding in" (Jer. vi, 11). Would it not have been well for him, think you, to have opened the valve and let off a little of the pent up wrath of God?

1,175. "Therefore thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it" (Ezek. xiii, 13). Was this God of love and peace

anything more than an overflowing mass of wrath, vengeance, and fury?

1,176. "For thus saith the Lord: Behold, I will sling out the inhabitants of the land" (Jer. x, 18). Did he sling them out by their heels, or how?

1,177. "And I will open mine eyes upon the house of Judah, and smite every horse with blindness" (Zech. xii, 4). Why did not the Lord God keep his eyes open and on the lookout continually? And,

1,178. Why did not the Lord God smite the *people* with blindness, who alone could have been guilty, instead of the horses?

1,179. "I will tread them in mine anger, and trample them in my fury" (Isa. lxiii, 3). "Anger resteth in the bosom of fools" (Eccl. vii, 9). "The fierce anger of the Lord" (Num. xxv, 4). Then is not, or was not the "All-wise God" a fool?

1,180. "A rod for the fool's back" (Prov. xxvi, 3). In view of the instructions of his divine word, should not the Lord God have had a hickory rod applied to his back, well laid on, as a corrective means against foolishness through anger?

1,181. "He that hath no rule over his own spirit [mind or temper] is like a city that is broken down and without walls" (Prov. xxv, 28). Then must not the Lord God have been a defenseless, broken-down vagabond?

1,182. "Be ye angry and sin not" (Eph. iv, 26). Is not anger itself sin?

1,183. "I gave thee a king in mine anger, and took him away in my wrath. . . . Samaria shall become desolate; for she hath rebelled against her

God: their infants shall be dashed in pieces, and their women with child shall be ripped up" (Hos. xiii, 11, 16). Are such manifestations of love from the God of Love consistent with his inspired word as elsewhere: "Be not overcome of evil, but overcome evil with good" (Rom. xii, 21)?

1,184. "And the whole land thereof is brimstone, and salt, and burning" (Deut. xxix, 23). Must not this have been a literal hell on earth?

1,185. "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their hearts, and there will I devour them like a lion" (Hos. xiii, 8). If this carnivorous God had been possessed of a tail and gone on all fours, would he not have been as complete a beast in form as in nature and disposition?

1,186. "And I will tread down the people in mine anger, and make them drunk in my fury" (Isa. lxiii, 6). Did not anger and fury constitute the sum total of the propensities of the "God of love?"

1,187. "I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. lxiii, 3). Should not the Lord God have slackened his anger, and taken better care of his clothing than to have purposely smeared it with blood?

1,188. Must not the laws of the land in the godly times of old have been very loose, to have allowed such a character as the Lord God to run at large?

1,189. Did not the Lord God of the Jews show signs of insanity?

1,190. "Therefore I will wail and howl: I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls" (Micah i, 8). If the Lord God wished to make even more of a beast of himself, if possible, should he not have kept on his clothing while going through his beastly performances, especially if in the presence of ladies?

1,191. Should not the Lord God have been taken to the lunatic asylum, confined against doing damage to others, and placed under treatment for insanity?

1,192. "Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and will not meet thee as a man" (Isa. xlvii, 3). Then must not the Lord God have met the Babylonians as a ravenous beast?

1,193. "God sent an evil spirit between Abimelech and the men of Shechem" (Judges ix, 23). Would it not have been more consistent with a God of love and peace to have sent a good and conciliatory spirit?

1,194. "He poured out his fury like fire" (Lam. ii, 4). And did not the Lord God give full measure all along the pathway of Zion's march?

1,195. "The Lord hath opened his armory, and hath brought forth the weapons of his indignation" (Jer. i, 25). Did the weapons consist of shot-guns, pitchforks, or what?

1,196. "As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger and in my fury, and I will leave you there, and melt you" (Ezek. xxii, 20). Would



not the Lord God have done well, think you, after melting, to have run the mass into bullets for the guns of his armory, provided it contained any?

1,197. What do you say to the melting of human flesh and bones, like the melting of a bar of lead?

1,198. "And that I also have walked contrary unto them, and have brought them into the land of their enemies" (Lev. xxvi, 41). Was not the Lord God unreasonable and stubborn, as well as contrary?

1,199. "He shall push the people together to the ends of the earth" (Deut. xxxiii, 17). "From one end of the earth even unto the other end of the earth" (Deut. xiii, 7). If the earth has ends, what do they butt up against, or is there at each end a jumping-off place?

1,200. "Behold I will watch over them for evil, and not for good" (Jer. xlv, 27). Was not the Lord God in this respect a faithful watchman all along the life line of his chosen ones?

✓ 1,201. "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. xxxii, 27). "Thou shalt not kill" (Deut. v, 17). Did not the Lord God counteract his own commands? (See Judges iii, 15-30, for a delectable piece of killing in the name of the Lord.)

1,202. "Put a knife to thy throat, if thou be a man given to appetite" (Prov. xxiii, 2). Does not the "word of God" recommend, or command suicide?

1,203. "Judah's first born was wicked in the sight of the Lord; and the Lord slew him" (Gen. xxxviii, 7). "And the thing which he did displeased the Lord; wherefore he slew him also" (Gen. xxxviii, 10). Was not the God of the Jews guilty of many murders during his lifetime, or during his sojourn on earth?

1,204. "The Lord is a man of war" (Ex. xv, 3). Was he not a mean, brutish, contemptible, blood-thirsty kind of a man?

1,205. "The Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel" (Num. xxv, 4). Was not this making provision by the Lord God himself to appease the wrath of himself?

1,206. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. xxii, 19). Would not the Lord God have done well, in ventilating his spleen, to have followed and kicked the corpse all the way while being dragged out?

1,207. "Thou shalt be visited of the Lord of hosts with thunder and great noise, with storm and tempest, and the flame of devouring fire" (Isa. xxix, 6). Can you see any love, mercy, or goodness of God in the destructive track of the tornado, the earthquake, and flowing lava from the burning volcano?

1,208. "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. xx, 5). This visitation, it is said by ✓

some. is a transmission of disease brought on by violation of the laws of nature. But as this visitation is not against the violation of natural law, but against "them that hate me," and as disease is transmitted alike through those who love and hate, is the position tenable? And,

1,209. Does not the following fully settle the matter: "Prepare slaughter for his children for the iniquity of their fathers" (Isa. xiv, 21). "And the Lord struck the child that Uriah's wife bare unto David, . . . and the child died" (2 Sam. xii, 15, 18)? Killed an innocent child for the sins of its parents.

1,210. Would not an earthly father who punished his grandchildren and great-grandchildren for the sins of his own children, be looked upon as a fiend fit only for hell, sheol, hades, or purgatory?

1,211. "And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt. . . . There was not a house where there was not one dead" (Ex. xii, 29, 30). The first born would include all ages, from the infant in its mother's arms, to the old and grayheaded. "He smote of the people fifty thousand and three-score and ten men; and the people lamented, because the Lord had smitten many of the people with a great slaughter" (1 Sam. vi, 19). Would not the Lord God have done well, think you, to have slaughtered the people of earth entire, and tried his hand again at man-making, with a view to the production of a better article if possible?

1,212. What opinion could you form of an earthly

father continually at war with his own offspring, and continually slaughtering his own children or progeny?

1,213. "And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless" (Ex. xxii, 24). "Your young men have I slain with the sword" (Amos iv, 10). "Whom I have slain in mine anger and in my fury" (Jer. xxxiii, 5). If this "God of Love" had lived in our time, would he not, think you, have been arrested for murder, tried, convicted, condemned, and jerked into heaven or hades from the end of a rope?

1,214. "And his anger was kindled, and the fire of the Lord burnt among them that were in the uttermost parts of the camp" (Num. xi, 1). "The Lord is a consuming fire" (Deut. iv, 24). Can hell-fire be any worse?

1,215. "The Lord shall smite thee with a consumption, and with a fever, and with inflammation" (Deut. xxviii, 22). Is this how these dangerous diseases originated?

1,216. "The anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven" (Deut. xxix, 20). Would it not have been well for mankind if the name of the Lord God had been forever blotted out from under heaven, or if this God of jealousy, wrath, and vengeance had never been known or conceived of by the human race?

1,217. "Now go and smite Amalek, and utterly

destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. xv, 3). Is it not a consolation to know, or believe, that such a "God of Love," as in the Bible portrayed, never existed?

1,218. "Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street" (2 Sam. xxii, 43). Must not the Lord God have worn heavy boots or shoes to have accomplished his purpose with his feet as pounders or pestles?

1,219. "The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel" (Ps. lxxviii, 31). Why did he not slaughter the lean among his chosen as well as the fat?

1,220. "I will laugh at your calamity; I will mock when your fear cometh" (Prov. i, 26). Was not the Lord God inclined to ridicule his chosen in their misery brought upon them by himself?

1,221. "The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and priests" (Lam. ii, 6). Was not the Lord God, think you, working into the hands of his old angelic companion—the devil?

1,222. "The young and old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied" (Lam. ii, 21). "The Lord is very pitiful, and of tender mercy" (James v, 11). Is there not a lie embodied somewhere in the above?

1,223. "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezek. viii, 18). Would it not have been well for the godly, think you, to have swung clear of this god of fury, and run things in accordance with their own judgment for humanity, instead of for God?

1,224. "They shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare" (Ezek. xvi, 39). Would not this godly exposure have been unlawful in these ungodly times?

1,225. "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live" (Ezek. xx, 25). What have you to say to the establishment and execution of unjust laws by the Lord your God?

1,226. "And I will pour out my indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy" (Ezek. xxi, 31). Is there any record of a greater monster or brute than the "Mighty God of Israel?"

1,227. "And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire" (Ezek. xxiii, 47). Were not murder and incendiarism instigated by the Lord God?

1,228. "I, the Lord, have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent" (Ezek. xxiv, 14).

Notwithstanding his declared firmness of purpose, did not the Lord God repent, or go back, when "he said that he would destroy them, had not Moses, his chosen, stood before him in the breach to turn away his wrath, lest he should destroy them" (Ps. cvi, 23)?

1,229. "I will make the rivers dry, and will sell the land into the hand of the wicked" (Ezek. xxx, 12). Is it not herein again seen that the Lord God was working his cards into the hands of his old companion—the devil?

1,230. "For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel" (Ezek. xxxviii, 19). Did this mean a "shaking of the dry bones," an earthquake, or what?

1,231. "I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them already . . . I will corrupt your seed and spread dung upon your faces" (Mal. ii, 2, 3). Can such a method of chastisement be compatible with a true notion of an omnipotent and universal ruler?

1,232. If the Lord God corrupted their seed, who is to blame for the rottenness of the people, or corruption of their progeny?

1,233. "And thou shalt have a paddle upon thy weapon, and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee" (Deut. xxiii, 13). Is it not strange that the Lord your God should have occupied his time with such trivial affairs among "the children of men?"

1,234. "I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished" (Zech. xiv, 2). My God, parson, or your God, does not Mormonism sink into insignificance, or rise to the highest eminence, as compared with such proceedings from "Infinite Wisdom?"

1,235. "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness" (Hosea v, 12). "And it shall come to pass that, instead of sweet smell, there shall be stink" (Isa. iii, 24). Did not this rotten, foul-mouthed God of the Jews delight in doing everything offensive?

1,236. "Their children also shall be dashed in pieces before their eyes; their houses shall be spoiled and their wives ravished" (Isa. xiii, 16). Ye godly men—pilots to purity and the "great white throne"—fathers and mothers, what do you think of such decrees from the Lord your God—your Immaculate God?

1,237. "I will cast abominable filth upon thee, and make thee vile, and set thee as a gazing stock" (Nahum iii, 6). Was not this "God of purity" a God of filth and obscenity?

1,238. "They shall spoil those that spoil them, and rob those that robbed them, saith the Lord God" (Ezek. xxxix, 10). "If a man cause a blemish in his neighbor; as he hath done, so shall it be done unto him: breach for breach, eye for eye, tooth for tooth" (Lev. xxiv, 19, 20). "Recompense to no man evil for evil. . . . Be not overcome of evil, but



overcome evil with good" (Rom. xii, 17, 21). Is the Old "Word of God" in harmony with the New?

1,239. "The Lord hath done that which he hath devised; he hath fulfilled his word that he hath commanded in the days of old: he hath not pitied: and he hath caused thine enemy to rejoice over thee" (Lam. ii, 17). "Whom the Lord loveth he chasteneth" (Heb. xii, 6). Is this the way your "God of Love" manifests his "undying love?"

1,240. "Happy shall he be that taketh and dasheth thy little ones against the stones" (Ps. cxxxvii, 9). Fathers and mothers, and pilots to glory, is this manifestation from your God the Father in accordance with that from your God the Son, who said, "Suffer little children to come unto me" (Luke xviii, 16)?

1,241. "And he brought forth the people that were therein, and put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Amnon. So David and all the people returned unto Jerusalem" (2 Sam. xii, 31). Can you not learn something here of God's heart from David's heart, who was a man after God's own heart (Acts xiii, 22)?

1,242. "But his hoar head bring thou down to the grave with blood" (1 Kings ii, 9). These were the last words of David, the one after God's own heart, advising murder, when he was no longer able to commit murder himself. David did that which was right in the sight of the Lord all the days of his life, except in the matter of Uriah (1 Kings xv, 5)

Would you follow the example of David, as he followed God?

1,243. "And the Lord spake unto Moses, saying, Vex the Midianites and smite them" (Num. xxv, 16, 17). Was not the Lord God a busybody stirring up strife continually to effect war and bloodshed?

1,244. "I will set the Egyptians against the Egyptians: and they shall fight every one against his neighbor; city against city, and kingdom against kingdom" (Isa. xix, 2). Was not the "God of Peace" a source of continued war and bloodshed?

1,245. "The wrath of the Lord arose against his people, till there was no remedy" (2 Chron. xxxvi, 16). Would not decapitation have been a sure remedy?

1,246. "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age" (2 Chron. xxxvi, 17). What do you think of the character of your "God of Love and Peace" as manifested toward his Hebrew children; and that while in the sanctuary sacred to himself?

1,247. "And nation was destroyed of nation, and city of city: for God did vex them with all adversity" (2 Chron. xv, 6). "Thou shalt neither vex a stranger, nor oppress him" (Ex. xxii, 21). "Provoke not your children to wrath" (Eph. vi, 4). If it is wrong for us to vex or provoke our children to wrath, is it not wrong for the "Father of all" to vex or provoke his?

1,248. "Behold I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall" (1 Kings xxi, 21). Would it not have been well for the godly and ungodly, think you, to have cut off the head of this foul-mouthed God of evil propensities?

1,249. "When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating" (Job xx, 23). Would not the man have been justified, think you, in manifesting his own wrath against the "God of wrath" by hurling the carving-knife at his head, or by rising from his seat and lifting him out of the door by the toe of his boot?

1,250. "Thou art become cruel to me: with thy strong hand thou opposest thyself against me" (Job xxx, 21). Was it not indeed cruel in the Lord God to enter into league with Satan (to please him in his whims) to torment and persecute the good old Job?

1,251. "My soul is weary of my life. . . . Is it good unto thee that thou shouldst oppress, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked? . . . Thou knowest that I am not wicked. . . . If I sin, then thou makest me" (Job x). Was not this a just, logical, and cutting accusation from Job against the Lord God, who connived with Satan to his injury?

1,252. Satan, in league with the Lord God, destroyed all the good old Job had, including his children, and tormented him with sore boils from crown to heel, but spared him his "better half" to increase his torment by the play of her tongue.

But the Lord God, after satisfying the whims of Satan, to make amends and to console the good old man (contrary to his word elsewhere, "Lay not up treasures upon earth"), heaped greater riches upon him than he was possessed of before, but was unable to or did not restore to him his children, whom he must naturally have loved as he loved his life. What kind of reward or consolation could this have been to the good old man?

1,253. "O Lord, thou hast deceived me, and I was deceived" (Jer. xx, 7). "Ah, Lord God, surely thou hast greatly deceived this people and Jerusalem" (Jer. iv, 10). "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet" (Ezek. xiv, 9). Is not deception equivalent to lying?

1,254. "The Lord will abhor the bloody and deceitful man" (Ps. v, 6). Should not man abhor the bloody and deceitful God?

1,255. "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets" (1 Kings xxii, 23). As the Lord, in this connection, sent out lying spirits or persons to deceive, was he not in reality a liar himself, or a liar by proxy?

1,256. "Lying lips are abomination to the Lord" (Prov. xii, 22). Would you judge so from the above?

1,257. "O Lord, why hast thou made us to err from thy ways, and hardened our heart" (Isa. lxiii, 17. As with Pharaoh)? As we have no account of this divinely inspired question having been answered, by the one to whom propounded, will *you* please answer it?

1,258. "I am weary with repenting" (Jer. xv, 6). If the God Immaculate was weary with repenting, should he not have ceased to do that of which he would have reasons to repent?

1,259. "I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy" (Jer. xv, 3). Did not the Lord God, think you, forget to mention the first kind, which makes the fifth, the devil?

1,260. "And the carcasses of the people shall be meat for the fowls of the heaven, and for the beasts of the earth" (Jer. vii, 33). Is such treatment consistent with a loving and merciful Father?

1,261. "They ravished the women in Zion, and the maids in the cities of Judah" (Lam. v, 11). "A good tree cannot bring forth evil fruit" (Matt. vii, 18). Must not the "Tree of Life," from which emanated such abominable fruit, have been evil?

1,262. "Wait upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger" (Zeph. iii, 8). Should not the Lord God, think you, have reserved a part of his pent-up wrath to be poured out upon future occasions?

✓ 1,263. "But those of mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke xix, 27). "Think not that I am come to send peace on earth, I came not to send peace, but a sword" (Matt. x, 34). Is not

herein manifested by the Son the same bloodthirsty disposition of the Father?

1,264. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Luke xii, 51). Is not the verification of this seen in the conflicting creeds of Christendom?

1,265. "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii, 14). If the latter is true, is not the former false?

1,266. "I am come to send fire on the earth, and what will I, if it be already kindled" (Luke xii, 49). If such a being as J. Christ existed, and the narrative be true, was not the fire of strife, which he kindled, the cause of his own death by crucifixion?

1,267. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household" (Matt. x, 35, 36). Was not Christ a "chip of the old block," after his father's own heart?

1,268. "He that hath no sword, let him sell his garment, and buy one" (Luke xxii, 36). "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies" (Deut. xxxii, 41). "He that killeth with the sword, must be killed with the sword" (Rev. xiii, 10). "All they that take the sword, shall perish with the sword" (Matt. xxvi, 52). Then must not the triune God perish under the execution of his own law?

1,269. Did the sword of the Lord God become dull from constant use, that it required whetting?

1,270. "The tabernacles of robbers prosper, and

they that provoke God are secure : unto whose hand God bringeth abundantly" (Job xii, 6). Was the Lord God in league with rascals, or was he in this instance returning good for evil?

1,271. "For his mercy endureth forever." This is found at the end of every verse of the 136th Psalm—twenty-six times. In view of the following, what do you think of God's own inspirational claim to everlasting mercy: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs" (Deut. xxxii, 22-25). "I will dash them one against another, even the fathers and sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them" (Jer. xiii, 14). "Therefore he that made them will not have mercy on them, and he that formed them will shew them no favor" (Isa. xxvii, 11)?

1,272. If you believed such a monster of a God existed as herein or in the Bible portrayed, would you not feel like walloping the very life out of him?

1,273. Do you not find that many severe threats by the "Lord God Almighty," and that without an if, were never carried out or executed? And,

1,274. Is not the reason man's inability to execute them?

1,275. "And all these kings and their land did Joshua take at one time; because the Lord God of Israel fought for Israel" (Josh. x, 42). "The Lord your God is he that fought for you" (Josh. xxiii, 3). When the Israelites prospered, and gained in battle, did they not attribute their success to the Lord their God?

1,276. "But now the Lord hath forsaken us, and delivered us into the hands of the Midianites" (Judges vi, 13). "Wherefore hath the Lord smitten us to-day before the Philistines" (1 Sam. iv, 3). When the Israelites had done poorly and lost in battle, did they not attribute their failure to the Lord their God?

1,277. Did not the Israelites attribute everything to the Lord their God whether good or bad, whether for them or against them?

1,278. "Hast thou utterly rejected Judah? hath thy soul loathed Zion? Why hast thou smitten us? . . . Do not abhor us; for thy name's sake, do not disgrace the throne of thy glory" (Jer. xiv, 19). Was not this strong and reproachful language, from the finite to the "Infinite," deserved?

1,279. Did not every nation have a God of its own (2 Kings xviii, 33)?

1,280. Were not the gods of the nations, or the belief in gods, the cause of continued wrangling, strife, and bloodshed (Deut. xiii, 6-9)?

1,281. Were not the Israelites always at strife, even among themselves (2 Sam. xix, 9)?



1,282. Is it not plainly to be seen that the gods of the nations, including the God of the Jews, were only gods in imagination?

1,283. "Saul hath slain his thousands, and David his ten thousands" (1 Sam. xviii, 7). Is not this boasting of human slaughter?

1,284. Is not the record of your God, all along, a record of vengeance and blood?

1,285. Have not the godly, all along, esteemed as a great virtue the shedding of blood, especially of bulls, goats, and "the blood of the Lamb?"

1,286. Was not the "Christian scheme of salvation," as intended by the schemer, consummated in blood?

1,287. Has not a belief in the God of the Jews, and Christianity, caused more wars and bloodshed in the world than anything and everything else put together?

1,288. "Clouds and darkness are round about him" (Ps. xvii, 2). "He made darkness his secret place" (Ps. xviii, 11). "The Lord said that he would dwell in thick darkness" (1 Kings viii, 12). This refers to the "God of light." "O Lucifer, son of the morning" (Isa. xiv, 12). This refers to the "blackness of darkness," the devil, and means Light Bearer. Of the two beings portrayed in the Bible, God and the devil, which do you consider the more likely to be the god of light?

1,289. "Their young men wilt thou slay with the sword, and will dash their children, and rip up their women with child" (2 Kings viii, 12). "And all the women therein that were with child he ripped up"

(2 Kings xv, 16). "Their infants shall be dashed in pieces, and their women with child shall be ripped up" (Hosea xiii, 16). "They have ripped up the women with child of Gilead" (Amos i, 13). Ye Bible-bangers, pulpit-pounders, and fingerboards to paradise, fathers and mothers, lovers of each other and your children, how can you love and adore such a "God of love" as herein or in the Bible portrayed?

1,290. "The Lord is good to all: and his tender mercies are over all his works" (Ps. cxlv, 9). Is not this a confounded lie, in the face of what has already been shown up?

1,291. "Train up a child in the way he should go" (Prov. xxii, 6). "The rod and reproof give wisdom" (Prov. xxix, 15). "He that spareth his rod hateth his son" (Prov. xiii, 24). "Thou shalt beat him with the rod" (Prov. xxiii, 14). Did not the Lord God, during his lifetime, or career on earth, wield the rod of pestilence, famine, and slaughter most severely against his children of earth, as a corrective means? and,

1,292. Was the effect or result anything more than following his own bloodthirsty example?

1,293. Was not the life-line of the godly a trail of blood, all along, until the devil or Infidelity gained the ascendancy and put a stop to the carnage and slaughter?

1,294. Are you not ashamed, Parson, to claim for the Bible Infinite Wisdom in its production and to proclaim it to the world as a consistent, harmonious, and infallible guide?

1,295. Does not your "God-given book" display

to us a God of goodness in the ventilation of wrath and commission of wickedness?

1,296. Was it consistent in God the Father to give directions in bringing up children, when there was war in his own household (Rev. xii, 7), and he has so utterly failed (according to his "revealed word") in bringing up his own?

1,297. If there was a God outside of matter, of Infinite Power, Knowledge, and Wisdom, would he allow his children to grope along in darkness, divided and cut up into conflicting creeds, as the people of the world now are?

1,298. "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. xxii, 6). Does the training the children of the godly receive make them any more moral or better in general than those of the ungodly?

1,299. Why are so many among the sons of the clergy notably such hard cases?

1,300. Is it not because of too close confinement, or restrictions from liberties and amusement?

1,301. Is not amusement as natural to the human kind as to the sportive kittens, dogs, or as to the animal kind?

1,302. "Search the scriptures" (John v, 39). "He expounded unto them in all the scriptures" (Luke xxiv, 27). Why do you not observe the command and follow the example of your Lord and Master by expounding *all* the scriptures, or in other words why do you have your routine of texts to preach from and pass over the bulk of the "Word of God" unnoticed; or is not the reason because the bulk of the

**"Word of God" is of that character as shown up herein?**

1,303. If there is such a thing as blasphemy, is it not blasphemy to attribute to an All-wise and Loving Father the wrath, vengeance, cruelties, and slaughter attributed to him by the Bible?

1,304. As the clerical conductors upon the different lines over the "Highway of Holiness," or as infallible guides to glory through the "Inspired Word," are making "filthy lucre" thereby, would there be anything wrong should the ungodly writer make a little money out of the "Word of God" by running over the highway, or through the book, upon a different survey?

1,305. These questions are given as a "heave offering." Do you, parson, think they will heave or lift any out of the "narrow path" of ignorance and superstition and place them upon the "broad road" to investigation and progression?

1,306. "The Lord is our help and shield" (Ps. xxxiii, 20). Is not the Lord, or his "Word," the only shield to the writer against the law, in the publication of this pamphlet?

NOTHING herein is intended to reflect against any in their honest convictions. The questions propounded are as against the conflicting creeds founded upon a book said to be harmonious and infallible.



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